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PANCHADASHI

TRANSLATED

BY

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AUTHOR'S PREFACE.

THE Vedanta requires no introduction from me. When Hinduism was nearly driven out from India, then the great sage Sankaracharyya appeared before the public as the defender of Hinduism and with the help of this Vedantic system of philosophy drove the Buddhist faith out from India ; he was a staunch supporter of the Vedanta. Among all the different systems of philosophies prevalent in India, the Vedanta may be described as the best, and among all the different books on the Vedanta, Panchadashi can not only be described as the best but it is the essence of the Vedanta.

This treatise is entitled Panchadashi because it contains fifteen chapters. The wise author deals in the first five chapters of this book with discriminations about Truth, Elements, Duality, the five vestures which are ensheathing the Soul, and Great sayings. In the next five chapters he deals with the Great Soul as compared to a painting, Satiety, Concentration of the mind, Life as compared to a drama, and about the Individual consciousness, and also he explains them fully. Finally, in the last five chapters he deals with pleasure derived

from Yoga, after knowing the Soul,—the Unity of God, after attaining knowledge, and from the enjoyment of property.

From the beginning this treatise explains so elaborately that one can follow clearly from the attainment of the True Knowledge up to Salvation and understand them thoroughly. It also vividly describes how a man can attain the True Knowledge and Salvation after knowing about the unreality of this World. From the beginning to the end one can find nothing but the highest display of knowledge and learning.

For the benefit of those who are unable to understand Sanskrit I have translated Panchadashi from the original. If any one in any way can better himself after reading this translated treatise, I shall then think that my labour has been amply and justly rewarded.

In conclusion, I beg to add, that it is almost impossible, while translating, to keep the meaning intact as well as have a good style of English. I hope, and shall feel obliged and grateful to any one who points out any mistake that I might have committed.

CHAPTER I.

DISCRIMINATION ABOUT TRUTH.

Before commencing the following philosophical treatise, I bow to the Lotos-feet of my religious preceptor, *Shankarananda*, being cognizant that no distinction exists between him and the Great Soul, the dispeller of illusion, which is the source of pride, etc., and the cause of great sorrow to the animal kingdom.

2. Now I am going to describe, after paying my homage to the said religious preceptor, how a man can derive True Knowledge from this false world.

3. Everything is destroyed in the course of time. Sound, Touch, Figure, Taste and Smell are the signs of Space, Air, Fire, Water and Earth respectively. Though each of them is quite different from the other, yet the consciousness by which we understand the presence of the above-mentioned different elements, is but one, therefore, we can deduce that there cannot be more than one consciousness.

4. As, in the awakened state, though the things we see are different from one another, yet, we conceive them all by one and the same consciousness, likewise, in the dreaming state. it is the same. Though

apparently no difference exists between our awakened and dreaming states, yet the only difference we perceive between them is, that in dreaming state the things we perceive vanish with the end of the dream, but in the awakened state it is not so, yet the consciousness in our dreaming or awakened state is one and the same.

5. Immediately a man awakened from sleep, thinks, that he was unconscious of everything during sleep, this sense may be defined as *Smaran* (स्मरण) because, in conscious state, everything, we think of, cannot be seen by our eyes, also without the previous knowledge of a thing, we cannot think of it. The idea of one's being unconscious, of the existence of things, during sleep, is an admitted truth, and without consciousness we cannot perceive it either, therefore, we are bound to admit the existence of consciousness in sleep.

6. Though the things are different from one another, either in our awakened or sleeping state, yet our consciousness is always the same in the above-mentioned two stages ; likewise, our consciousness during the sleeping state is different from that of the unconscious state, but according to different circumstances, sometimes it becomes identical with consciousness. In the same way whether in dreaming, awakened or in sleeping state our consciousness

is the same. The consciousness of one day cannot be different from that of another day.

7. Months, years, etc., may pass on, yet our consciousness remains the same, it cannot be varied at all.

8. The above-mentioned self luminous only consciousness, is our Soul, and a source of great pleasure, even, after suffering a great deal, one may condemn his Soul, yet, we cannot say, that it is not the source of pleasure, because, nobody even likes unhappiness or death, but, on the contrary, everyone is desirous of long life and happiness, therefore, we must admit that, it is the source of pleasure and happiness.

9. The pleasure we derive from sons, friends, etc., is for self, because, if it was not for self, then no difference would have existed between relations and outsiders, but our self-pleasure is more than the pleasure we evince for our sons and relations, because, we may be separated from them, but we cannot separate ourselves from our Soul, therefore, we can deduce that it is the source of extreme pleasure.

10. In the above-mentioned way, it has been proved, that, the Soul is a great source of pleasure. When the Individual Soul being a part and parcel of the Great Soul is a seat of pleasure, therefore, the Great Soul is the source of greater pleasure, that fact has already been proved in the *Vedanta Philosophy*, still I shall try to prove it again later on.

11. It has already been proved that our Soul is a seat of pleasure. now the question is, if we can feel this pleasure. If we cannot feel it, we cannot love our Soul, because, we cannot love a thing unless we see its beauty, again, if we feel it still we cannot define our Soul to be the seat of pleasure, because, when we enjoy pleasure we never search for the cause of it, therefore, how can we attribute pleasure to it ? When we enjoy Heavenly pleasure then we cannot wish for the pleasure derived from property, therefore, our pleasure of Soul cannot be foreign, though we can feel its pleasure still it is almost imperceptible, so, it is the source of great pleasure.

12. As, when a certain number of boys reciting aloud a verse, together, sometimes the voice of one individual boy can be distinguished from the rest, though the distinction is very vague, therefore, we can define it as being “ audible ” and “ inaudible ” at the same time, likewise. owing to many barriers the pleasure derived from the Soul can be defined as being ‘ felt ’ and ‘ not felt ’ at the same time.

13. Our attribution of falsity and non-existence to a thing, which is ever-present and true is known as *Protibandhak* (প্রতিবন্ধক), likewise, our enjoyment of property and the thought of property hinders us from the feeling of pleasure derived from the Soul, and also causes us to think it unreal and non-existent. We can define this as *Protibandhak* here, it

hinders us from feeling the pleasure derived from the Soul.

14. As, the voice of many boys reciting a verse together hinders us from hearing the voice of one particular boy, likewise, the phenomenal emanation is the cause of preventing us from enjoying pleasure derived from our Soul.

15. Entity, principle of activity and ignorance in minute state, which are a reflection of the Great Soul, may be defined as *Prokriti* (প্রকৃতি), and this *Prokriti* can be divided into two portions. *viz.* :—phenomenal emanation and illusion.

16. The consciousness which is reflected on the phenomenal emanation, and being guided by it, is known as *Iswar* (ঈশ্বর)—*i.e.*, the creative power of God.

17. That consciousness reflected on the phenomenal emanation, and being guided by it, is known as life, and this life, according to the different conditions is known as man, horse, dogs, etc. The above-mentioned phenomenal emanation is known as the casual frame, and the life existing in connection with this casual body is termed the Intelligence.

18. According to the wish of the Great Soul, from this phenomenal emanation, the whole of this universe is produced for the enjoyment of the animal kingdom.

19. From the five elements, our five senses are produced, from space the sense of hearing is derived, from air, that of touch, from fire, that of vision, from water, that of taste, and lastly from earth that of smell.

20. Our mental qualities can be divided into two parts, *thought* and *intelligence* ; that which is the cause of doubt, may be defined as thought, and that which finally determines certainty, may be termed as the Intelligence.

21. From the above-mentioned five elements five of our organs of sense are produced, *viz.* :—from space the organ of speech is produced, from air, that of touch, from fire, that of locomotion, from water that of evacuation, and from earth that of generation.

22. From the above-mentioned five elements our *Pran* or the vital air is produced, according to its different actions, it is known by the following five different names, *viz.* :—*Pran*, *Apan*, *Saman*, *Udyan*, and *Byann*, the air which flows through our nose is called *Pran*, that which flows through the anus is called *Apan*, that which digests our food is called *Saman*, the air existing in the throat is called *Udyan*, and that which exists all over the body is known as *Byann*.

23. The five organs of perception, the five organs of actions, the five vital airs, thought and intelligence,

the combination of the above-named seventeen organs, constitute our casual frame, which may be also defined, as the subtile body.

24. The intelligence derived from the phenomenal emanation, which is existing in connection with entity and the existence of that intelligence with our subtile body may be defined as *Taijas* (তৈজস) and the creative power of this phenomenal emanation existing in connection with entity which is again existing in connection with our subtile body may be defined as *Hirannya-Garbha* (হিরণ্যগর্ভ) or Prolific nature, therefore, both in *Taijas* (তৈজস) and in *Hirannya-Garbha* (হিরণ্যগর্ভ) the existence of subtile body is the same, but the difference between them is that the detached subtile body is termed *Taijas* and the whole of the united subtile body is termed *Hirannya-Garbha*.

25. The above-mentioned *Hirannya-Garbha*, knows, that no distinction is existing between it and the *Taijas*, therefore, this is called the united, and for want of this the *Taijas* is known as detached.

26. For the enjoyment of the above-mentioned intelligence which is existing in the animals produced from the womb, egg, perspiration and vegetable matters, etc. God created space, etc.

27. Five elements such as space, etc., are divided at first into two parts, and each of the above-mentioned two parts into four parts and again deducting half-

of the above-named divided parts, half of those, if added, to each of those four divided parts, then this process of combination is known as *Panchami-Karan* (পঞ্চমীকরণ).

28. The *Hirannya-Garbha* which is existing in connection with the Grossbody, is known as *Birat* (বিরাত) and its detached existence—in connection with *Taijas* is known as the world, composed of animals, such as Man, Horse, etc.

29-30. Ignorant men, etc., for the enjoyment of pleasure or sorrow in this world become addicted to actions, and for their actions they constantly incarnate, as, an insect fallen into a deep hole cannot enjoy pleasure by coming out from the pit, likewise, no man addicted to worldly actions can constantly enjoy pleasure.

31-32. If that above-mentioned insect, through the kindness of a person, is brought out, from the pit, then there is no doubt, that, it is saved from misery, likewise, if a man is guided by a proper *Guru* and succeeds in knowing the difference between the five vestures which are ensheathing the Soul and the Soul, then, there is no doubt that he enjoys everlasting bliss.

33. The following are the five vestures which are ensheathing our Soul, viz. :—(1) The Vesture of Grossbody, (2) The Vesture of the Vital Airs, (3) The Sensorial Vesture, (4) The Rational Vesture,

(5) and lastly the Vesture of Beatitude. As, the silkworm suffers a great deal by staying in a shell made by itself—likewise, our Soul being ensheathed by the above-mentioned five vestures, forgets itself and becomes addicted to the worldly actions.

34. The Grossbody, which is produced from the five elements is known as the Vesture of Grossbody. The Vital Air which is keeping the above-mentioned Grossbody alive, is known as the Vesture of the Vital Airs.

35. The feelings which guide this Grossbody is known as the Sensorial Vesture, the intelligence is known as the Rational Vesture.

36. The enjoyment which we enjoy is known as the Vesture of Beatitude. As the Soul is existing in connection with the above-mentioned five vestures therefore, it is known as *Tat-tat* (तत्तत्), that is, when the Soul is guided by its Vesture of Grossbody it is known as Grossbody, when it is guided by the Vesture of Vital Airs—it is known as Vital Airs, likewise, when it is guided by the Sensorial Vesture, it is known as Sensorial Vesture, when it is guided by the Rational Vesture, it is known as Rational Vesture, and lastly when it is guided by the Vesture of Beatitude—it is known as the Vesture of Beatitude.

37. By the above-mentioned way, when one succeeds in finding out the difference between the Soul and the five vestures which are ensheathing it,

and constantly feel the pleasure derived from the Soul, then only one can understand the connection which is existing between the Great Soul and the Individual Soul.

38. In the dreaming state we forget even the existence about the Vesture of the Grossbody, yet at that time, our Individual Soul remains conscious of everything which takes place, this is known as *Annoy* (অন্নয়) and at that time though our Soul is existing within this Vesture of Grossbody, still it is buried in oblivion, this is known as *Betirek* (ব্যতিবেক). With the help of *Annoy* and *Betirek* we can clearly comprehend that our Soul is quite different from the Grossbody.

39. During the sleeping state, though we forget about our subtile body, yet the Soul remains conscious, this is also known as *Annoy*, likewise, at that time, though our conscious Soul is existing within the subtile body yet it is buried in oblivion, this is also known as *Betirek*.

40. Very little difference exists among the Vesture of Vital Airs, the Sensorial Vesture and the Rational Vesture, and the above-mentioned three vestures are a part of the subtile body.

41. During deep meditation, though the Vesture of Beatitude forgets about the existence of the casual body, from which it is originated, yet the Soul remains conscious of every thing, this is also known

as *Annoy*. Though the Soul is existing yet the casual frame is buried in oblivion, this is also known as *Betirek*.

42. As, from a tree known as *Munja*, new leaves spring from the stem of the old ones, and they are quite different from the old ones, likewise, when we succeed in separating our Soul from the above-mentioned five vestures which are ensheathing it, then we can attain True Knowledge, by knowing exactly what our Soul is, and then only we can see that our Soul is a part of the Great Soul.

43. By the above-mentioned way, the relation between the Great Soul and our Individual Soul can be perceived by us deducting the creative power of God which is existing in connection with the phenomenal emanation and self which is guided by illusion. At that time, we only perceive the consciousness of our Soul and the Great Soul.

44. The phenomenal emanation in connection with ignorance is the cause of the existence of this world, and the phenomenal emanation in connection with entity is the cause of the creation of this world, and the creative power of God which is guiding them is known as *Tat* (३९).

45. The phenomenal emanation in connection with entity which is again contaminated with worldly desires and the power of *Iswar* which is existing in connection with them, is defined as *Twong* (४०).

46. The phenomenal emanation which is existing in connection with ignorance, entity, and entity contaminated by worldly desires, are contrary to each other, and when one succeeds in freeing himself from them, then he can evince the connection between our Soul and the Great Soul, and enjoy pleasure.

47. In the sentence, (নঃ অয়ং দেবদত্তঃ) নঃ means দেবদত্তঃ seen in the past, দেবদত্তঃ and অয়ং mean, দেবদত্তঃ seen at present, therefore, the past and present which are in opposition to each other must be eliminated, so it means, the man দেবদত্তঃ only.

THE FIRST PART OF THE ARGUMENT TO BE REFUTED.

48. Likewise, in the sentence তৎ ত্বং অসি the word তৎ means, the creative power of God which is existing in connection with the phenomenal emanation, and the word ত্বং implies self existing in connection with illusion, therefore, if we eliminate phenomenal emanation and illusion which are contrary to each other, then it only means the Great all-pervading Supreme Soul.

49. The existence of the Great Eternal Soul can be understood by the sentence তৎ ত্বং অসি. Now the question is, the Great Soul whose presence we understand by the above-mentioned sentence, whether He is attributable or not attributable, if

He is attributable, then He must be a heterodox object, because, then we cannot perceive His all-pervading greatness, again, if He is beyond attribution, that also is impossible, because, we can easily attribute many qualities to Him, therefore, one who comes under the category of attribution, cannot be beyond attribution.

CONCLUSION.

50. The qualities about which you have just now spoken of, do they imply to the object having a name, or to the object having no name? The attribution of a name to an object which has no name is impossible, likewise, attributing qualities to an object with a name, becomes an objection to the argument by reason of its not enabling the intellect to arrive at the last point where it may stop, therefore, this fallacy is perceived at the commencement of the argument and at its conclusion.

51. Not only do we find fallacy in the above-mentioned argument, but we also find fallacy even in the property, action, class and connection of an object, *i.e.*, whether property exists in an object with property or without property, the attribution of property to an object without property is impossible, likewise, attribution of property to an object with property, makes the argument *ad infinitum*, therefore, we are bound to admit that the quality

of an object lies in its appearance, it does not at whether the object has any name or not.

52. Our attribution of qualities, etc., to the Great Omniscient God and also our imagination of His connection with the deep meditation, is false, it is only imagined by our phenomenal emanation, in fact no quality can be attributed to the Great Soul.

53. According to the *Vedantic* and Logical discourses, to constantly seek after Him, is known as *Srabon* (স্রবণ) also when we become convinced of the existence of the Great Soul, according to the said logical and philosophical discourses, and we constantly think of Him, this is known as *Manan* (মনন).

54. With the help of the above-mentioned *Srabon* and *Manan*, when we succeed, in concentrating our mind, to the thought of the Great Soul, this is known as *Nidhidhasan* (নিদধিষ্ঠান).

55. During the above-mentioned stage the thought of “ I am meditating of God and He is my only object of meditation ” remains, but in complete mental abstraction, the subject and the object vanish and our mind is not perturbed by anything.

56. During that stage our feelings regarding the Great Soul also vanish, at that time we cannot feel anything, so we can deduce that our feelings become passive, and remain in a passive state.

57. According to luck, even during the stage of complete abstraction of mind, the complaisance, of our feelings, is possible.

58. In the Twenty-Ninth Sloka of the sixth chapter in *Bhagabat Gita*, *Sreekrishna* has explained to *Arjuna*, that during the stage of complete mental abstraction our feelings become as calm as a streak of light in a place that is not disturbed by wind.

59. If we succeed in attaining this stage of mental abstraction, then all the sins and virtues acquired in this life and in the former incarnations, are destroyed also. We attain True Knowledge.

60. Because this mental abstraction constantly rains peace in the mind of the sage—therefore, this is defined by the sages as the *Cloud of Peace*.

61. When our desires, virtues, sins, etc., are destroyed by complete mental abstraction, then first of all we become aware of the presence of the Great Soul, who gradually reveals True Knowledge to us.

62. As fire burns every thing, likewise, with the help of True Knowledge we can destroy our sins, etc.

63. As light dispels darkness, likewise, with the help of True Knowledge—we can free ourselves from illusion,—which is always leading us to worldly actions.

64. Even a worldly man, who thinks about the Great Soul in proper philosophical and logical way, can save himself from illusion, and enjoy Heavenly Bliss.

CHAPTER II.

DISCRIMINATION ABOUT ELEMENTS.

1. We learn from the religious codes that before the creation of the world, there existed nothing but the Great Soul. After discussing about the five elements, and by comprehending them, one can gradually understand about the Great Soul.

2. Sound, touch, figure, taste and smell are the five natural properties of space, air, fire, water and earth.

3. The property of space is the transmission of sound, that of air, sound and touch, and it has a peculiar hissing sound, and it is neither warm nor cold to the touch, the natural property of fire is sound, touch and figure, it makes a peculiar cracking noise while burning—is hot to the touch and is the revealer of itself; that of water is touch, sound, form and taste, it makes a gurgling sound, is cold to the touch, is transparent, and it tastes sweet, likewise the earth has five properties, viz. :—touch, sound, form, taste and smell, it has a peculiar grating sound, is hard to the touch, dirty in appearance, sweet in taste and smells both bad and sweet.

4. Eyes, tongue, ears, etc., these five organs of ours being situated in five different parts of our grossbody make us feel the existence of the above-mentioned five elements and their respective nerves, which transit the feeling, are so minute that they are hardly perceptible to our naked eye, we know of their presence by their actions, and they are transitors of external senses only.

5. Though the abovementioned organs, are transitors of external senses, yet they sometimes, transmit our internal sound, etc., to our sensorial body, as, when we close our ears, we hear a peculiar buzzing noise, when we eat we sometimes get the taste of the food in our stomach during eructations, also when we close our eyes, we see the internal darkness, therefore, from the abovementioned facts we are enabled to deduce that our external organs also feel our internal functions.

6. Speaking, taking, going, giving up, and enjoying are the five different functions of the organs of action. Agriculture, trade, etc., are also placed under the category of the organs of action.

7. Tongue, hands, feet, anus, the male generative organ are the organs of action—the mouth is also an organ of action.

8. The five organs of sense, *viz.* :—the eyes, etc., the five organs of action, *viz.* :—feet, etc., are all guided by our mind, which is situated in the region

of our heart ; this mind can be defined as *Antakaran* (অন্তঃকরণ). This *Antakaran* is quite independent of our external organs, when it performs internal functions, but when it leads our external organs to action, then it becomes quite dependent on our external organs.

9. When the external organs, perform an action according to the guidance of our mind, then it contemplates about the merits of the action thus performed. We can attribute entity, principle of activity, and ignorance to our mind. The above-mentioned three attributions change our mind.

10. When there is prominence of entity in a man's mind, then he becomes freed from worldly attachments, large hearted, etc., when there is prominence of principle of activity then he becomes fond of women, ill-tempered, greedy, attached to worldly goods, etc., and lastly when there is prominence of ignorance in a man's mind then he becomes lazy, always commits mistakes, is fond of sleeping, etc.

11. When there is prominence of entity in a man's mind, he acquires virtue, when there is prominence of principle of activity one acquires sin and lastly when there is prominence of ignorance, one neither acquires sin nor virtue. He spends his time uselessly. Egotism is guiding the above-mentioned organs of perception and action.

12. I need not recapitulate again that by our five organs, the five elements are perceptible. It can be ascertained by logical discourse and *shastras*. The elements also act on our organs of sense.

13. Whatever we can know by our five organs of sense, five organs of action,—thought, philosophical discourse and *shastras*, can be defined as *Idang* (ইদং).

14. Before the creation of this universe which is known as *Idang*, only the Great Soul existed. He has no form. The great sage *Aruni* also describes about it in the *Upanisads*.

15 & 16. As we can find the difference among the tree, its own leaves, flowers and fruit, also, between one species of tree from another, though, they are trees, likewise, we see the difference between a tree and a stone, because, they are quite different objects. In the same manner we can distinguish between the Great Soul and the false duality, by attributing the following adjectives, (একং) *Akang* (এব) *Aba*, (অদ্বিতীয়ং) *Additiang*, to Him.

17. Though the Great Soul is present within everything, still He has no form, we can neither attribute name nor form to Him, because He existed before the creation of either name or form.

18. The creation of name and form is known as *Srishti* (সৃষ্টি), therefore, before their *Srishti* their existence is impossible, the form of the Great

Soul is like that of the great space, though present in everything, yet indivisible.

19. The Great omniscient, all-pervading Soul is ever-present in everything, no object in this universe can be compared to Him, our attributions of name and form to Him, though impossible, still, it is done for our individual satisfaction.

20. The Great Soul is the only True object, anything not pertaining to Him is unreal, we can say that there is no object in which the Great Soul is not existent, therefore, we can deduce, that, as, nothing can exist without the presence of God in it, so the object can neither exist nor have any form, and it cannot affect the Great Soul.

21. Now it has been ascertained, about the Unity of the Great Soul, some of the ignorant image-worshippers as *Buddhists*, say, that, before the creation nothing existed, there was no real object.

22. As a drowning man's organs become paralysed with fear, likewise, those ignorant *Buddhists'* sense of conception become paralysed after hearing about the only Great Soul, whom they are unable to comprehend.

23 & 24. The learned philosophers of *Gaur* have criticised and exposed the fallacy of those ignorant *Buddhists*, who aspire, to acquire transcendental knowledge, by worshipping and following idolatry, and these commentaries have caused a great terror in

the hearts of the *Buddhists*, they, cannot attain transcendental knowledge by not worshipping the only Great Soul owing to their inability to conceive Him, this is known as the *Ashporsho-Yoga* (অশ্পর্শ যোগ) and they being unable to understand Him are even afraid to worship Him.

25. The Great Sage *Sankaracharya* has also ascertained, that, those illogical, ignorant *Buddhists* are unable to concentrate their mind to the Great Soul.

26. The *Buddhists* who are idolators, owing to their ignorance, without going into logical discourse, etc., by imagination, prove the non-existence of God.

27. “ Oh ignorant *Buddhists*, worshippers of emptiness, you always say that before the creation, only *Soonno* (শূন্য) i.e., “ Emptiness ” existed, but the word *Soonno* means “ non-existence,” it also means “ existence ” then you mean to say that at the same time the “ Emptiness ” both existed and did not exist, it is an impossibility.

28. “ We cannot say that Sun is the cause of darkness, neither can we attribute darkness to it, likewise—Emptiness existed and did not exist, at the same time—how can you at all say so ?

29. “ Oh ignorant *Buddhists*, the worshippers of emptiness, according to the *Vedanta*, space, etc., are all created by the creative power of the Great Soul existing in connection with the phenomenal eman-

ation,—likewise, the emptiness is created by the creative power of the Great Soul existing in connection with the phenomenal emanation, if you admit the above-mentioned doctrine,—I have nothing more to say—therefore, in that case, you are bound to admit the existence of the Great Soul, before the creation.

30. “ Oh ignorant *Buddhists*, if you admit that the attribution of name, etc., to the Great Soul are imagined by our phenomenal emanation, then tell me can it be possible to imagine names, etc., of the Great Soul. The *Kalpana* (कल्पना) that is, imagination, means illusion, so you mean to attribute it to an object which cannot be imagined even. No one has ever perceived an illusion without imagination then how can that be applicable here ?

31. “ If you admit that according to the *Vedantic* doctrine only *Sath* (सत्) existed before creation, *Sath* means existing, existed and existing. If you expound it separately it means existing twice and if you don't expound separately then it becomes a fallacy owing to repetition, therefore, you cannot admit the existence of *Sath* before creation. Oh ignorant *Buddhists*, do not say, ‘ I say so, because people say so.’ ”

32. As, performing an action, speaking, etc., are essential to a man's life, likewise, the religious codes have taught the public to believe in the exis-

tence of the reality before the creation, this belief is essential and an axiomatic truth.

33. According to the *Vedantic* doctrine we cannot attribute Time to the Great Soul but the ordinary men are guided by Time, therefore, to convince them, the sages have described about the Great Soul in a manner which shows that He is guided by Time; because, they have said so, it does not follow that He is guided by Time in the case of wise men.

34. During an argument, commencement and its deduction, is possible only in the duality, but owing to absence of the duality in the Great Soul, it is impossible to frame an argument with a beginning and conclusion.

35. Before the creation of this Universe the Great Omniscient all-pervading Soul existed. He is neither light nor darkness.

Commencement of the argument to be refuted.

36. When before the creation, only the real object (God) existed, during that time nothing of the world down to an atom even existed, because, they were created by Him, and Destruction must follow Creation, but oh, ignorant *Buddhists*, how can you conceive the want of the existence of space at that time, unless you admit that, you cannot prove your unity.

CONCLUSION.

37. “ Oh *Buddhists* ! Worshippers of Emptiness, as you can conceive space before the creation of this world, etc., though space is a created object in the same manner, space may be destroyed, then why does it become impossible to you to conceive about the existence of the Great Soul before the Creation.

38. “ Oh *Buddhists* ! if you admit that, as space is perceptible so there cannot be any objection about its existence, then tell me did you ever see space without light or darkness ? As light and darkness are a part of the universe therefore, the perception of space before the creation is impossible, but you have already admitted about the existence of space before creation, so how fallacious your arguments are, you can well understand.

39. “ If you argue and say that from the beginning to the end of the *Vedanta*, nowhere has the perception of the Great Soul been described, I refute it, because, if we remain in a taciturn state we are bound to feel the existence of the Great Soul, we do not feel the emptiness at that time, because, we have already refuted your imagination of Emptiness.

40. “ If you admit and argue that during that time we do not feel the existence of reality, I refute it, because, He is self-luminous and those who could concentrate their minds to Him, bear witness to it.

41. When we succeed in concentrating our mind to the Great Soul then the Great Soul lies latent in us, as a witness to the same, likewise, before the creation of this Universe, the Great Soul laid latent as a witness to everything.

42. We have already defined the creative power of the Great Soul as phenomenal emanation, as by burning we can feel the existence of fire, likewise, by perceiving everything we conceive the existence of the phenomenal emanation, because, nothing can exist without it.

43. As the burning power of fire is quite different from its form, likewise, the phenomenal emanation is quite separate from the Great Soul, it is illogical and fallacious to say that self is the power of self, again, if you admit that power is separate from the Great Soul, then explain me, what do you understand by it ?

44. You cannot say that emptiness is the form of the Great Soul, because, space is created by Him. If you admit that space is different from the Great Soul, then you are bound to admit the existence of the phenomenal emanation.

45. Before the creation, the Great Soul existed. The phenomenal emanation is existing, because the Great Soul is existing.

46. As the phenomenal emanation is existing in connection with the Great Soul—yet it is illogical

to imagine and attribute the Duality to Him. This distinction between the object and its power and the admittance of them separately is never done.

47. Longevity is not an action of energy, but war, agriculture, etc., laborious works are the actions of energy—therefore, the existence of Energy by itself is impossible—If you say—that as war, etc., are the result of energy and by that we can imagine and attribute Duality to the Great Soul, that is, also impossible, because, the Energy is also created by God, so, its existence of Energy before Creation is an impossibility.

48. It is impossible to say that the phenomenal emanation is the only quality of the Great Soul as the quality of producing pot can only be attributed to wet Earth.

49. The Great Soul is present in everything, He is Self Luminous, ever True, and free from every thing. The phenomenal emanation is an action of the Great Soul.

50. In the last *Sloka* of the tenth Chapter in *Bhagabat Gita*, *Srikrishna* addresses the following to *Arjuna*—“ Oh *Arjuna* ! I am covering the whole Universe with one portion of my body only.”

51. One portion of the Great Soul covers the whole Universe, and the other portion remains freed from everything, it is so said in the religious codes

that one portion of Him creates, etc., and the other portion remains free.

52. The religious codes, though division cannot be attributed to the Great Soul, yet, to make the ordinary men understand have attributed division to the Great Soul.

53. The phenomenal emanation which is existing in connection with the Great Soul performs every action of creation, etc.

54. The first production of the phenomenal emanation is space, we can attribute emptiness to it, and as the phenomenal emanation is the producer of space, hence, space exists only on account of the Great Soul.

55. Therefore, we can only attribute existence to the Great Soul, but we can attribute existence and emptiness to space created by the Great Soul.

56. We can attribute transmission of sound to space, but we cannot do so to the Great Soul, therefore, He only exists, whereas space which is created by Him is a transmitter of sound and exists.

57. The phenomenal emanation, which is the creator of space, also unites it to the Great Soul, and though space exists, because, the Great Soul exists the different attributions to space are only imagined by phenomenal emanation.

58. Actually space is an unreal object, but ordinary men and pseudo-logicians think, that space is

a real object, they think so owing to the phenomenal emanation. It is the nature of the phenomenal emanation to show things different to what they actually are.

59. The real nature of a thing we can only comprehend by logical discourse ; but owing to illusion we cannot comprehend the real nature of an object.

60. Space, etc., seem quite different to us—after we comprehend them with the help of proper Logical discourse. So I request you to think logically and then let me know whether space, etc., are real.

61. Space is a separate object from the Great Soul, because (आकाश) *Akash*, and *Sath* (সৎ) imply two different meanings. We can understand about the existence of space by the existence of air, we can feel the existence of air but we cannot feel the existence of space.

62. The Great Soul is the creator, and space is the created object, in the above-mentioned way, if space is separated from the Great Soul, then tell me do you even now feel inclined to admit space to be a real object ?

63. If you admit and attribute existence to space and as space is different from the real object, therefore, it is a heterodox object. Also if you admit that though it is different from the real object yet it is not a heterodox object, you cannot admit so, because, then it becomes illogical.

64. If you say, how can an object, so easily perceived, be a heterodox object, therefore, space is not a heterodox object. You cannot say so logically, because, it is the nature of the phenomenal emanation to make us conceive an unreal object, like a real one.

65. As, a nation is different from an individual man, self is different from the Grossbody, etc., can be easily ascertained, likewise, we can easily ascertain the unreality of space after separating it from the Creator, the Great Soul.

66. If you admit that there is difference between the Great Soul and space, yet I am not fully convinced of same—in that case I do not see any reason why you cannot be convinced of the same.

67. If for want of attention you are not convinced, then you better fix your attention, and if doubt is the cause—think logically, I am sure then you will be convinced of the falsity of space.

68. When you are thoroughly convinced about the difference between space and the Great Soul, then the doubt about the falsity of space cannot remain any longer.

* 69. A sage always thinks about the falsity of space, and also he thinks, that the Great all-pervading Soul is the real object and the cause of Salvation.

70. A sage becomes surprised when he sees that the ignorant men are thinking about the reality of space.

71. I have already finished describing space as distinct from the Great Soul, and about its falsity, now I am going to describe about the remaining elements.

72. Phenomenal emanation exists in connection with the Great Soul, again, space exists in connection with phenomenal emanation, also air exists in connection with space, therefore we can trace the connection between air and the Great Soul. .

73. We can attribute the following qualities as natural to air, absorption, touch, speed and energy. We can also attribute the qualities of the phenomenal emanation of the Great Soul and of space to air (*i.e.*, the quality of the existence of the Great Soul), etc.

74. The air exists because the Great Soul exists, if you separate it from the Great Soul, then it becomes false, it is created by the phenomenal emanation, and its peculiar sound which is natural to it, is heard only for the existence of space.

FIRST PART OF THE ARGUMENT TO BE REFUTED. *

75. In this chapter I have mentioned that air, etc., are existing in complaisance with the Great Soul, but space is not, but now I am saying that sound

which is a quality of space is heard in air, therefore, the statements become contrary to each other.

CONCLUSION.

76. I meant that space does not hinder the actions of air, etc., now I say, that sound, a quality of space, is heard in air, therefore, there is no contradiction.

FIRST PART OF THE ARGUMENT TO BE REFUTED.

77. If you admit that as air is different from the Great Soul, therefore, it is false and produced from phenomenal emanation, then its energy, distinct from the air, why do you not admit it as real ?

CONCLUSION.

78. Its energy and its actions are not caused by the phenomenal emanations, but its form is the production from the phenomenal emanation, and as air cannot be seen by eyes therefore we can define its energy and action as form, so it is unreal.

79. While discussing the reality and the heterodoxy between two objects one must think of them separately. There is no necessity of thinking about the different forms of the heterodox object.

80. When we distinguish the air from the Great Soul, then it becomes false and destructible. As we have already shown the falsity of space in the same manner one must think of the unreality of air.

82. If you divide air into ten parts, one part of it exists in fire, likewise, the other parts exist in other elements, it has been nicely proved in the *Puran*.

83. Fire is self-luminous. It has four qualities, *viz.* :—existence, destructibility, sound and heat.

84. You can easily understand about the falsity of fire, if you separate it from the Great Soul.

85. Water which is existing in connection with the Great Soul, after dividing water into ten parts, one part of it at least is attributed to fire.

86. We can attribute the following five qualities to water, *viz.*, existence, falsity, sound, touch and form, and if you separate its liquidity from the Great Soul, then it becomes an unreal object.

87. In the above-mentioned manner, after dividing earth into ten parts, one part of it is attributed to water.

88. Existence, falsity, sound, touch, form, moisture, and smell, which is produced from the above-mentioned qualities,—again if you distinguish from the Great Soul, then you can understand the unreality.

89. If you divide earth into ten portions, one portion of it is attributed to the Universe.

90. There are fourteen different Worlds and in them different kinds of animal live.

91. If you separate the Soul from the Gross body of different animals, then only the unreal object

remains. Though they remain, yet it does not affect the real object.

92. We have already described that every false object is produced by the phenomenal emanation. They do not affect the unity of the Great real object.

93. When we become convinced about the unity of the Great Soul and about the unreality of every object besides Him, then we cannot be guided by customs, etc., imagined by men. Because, then we become convinced about the falsity of everything.

94. *Sankhya*, *Kannad* and the *Buddhists*, ascertain the existence of this world according to their own power of conception. We do not want to argue with them—we are only desirous of proving the existence of the Great Soul.

95. If above-mentioned, *Sankhya*, etc., try to prove the existence of the Great Soul—then we have nothing to say, but they try to prove the existence of Duality which we know is most illogical, and we show contempt to their ignorance.

96. When one can conceive about the falsity of Duality then he can understand about the unity of the Great Soul. He who is convinced about the unity of the Great Soul, we may define him as one freed from the worldly ties.

97. When we become convinced about the unity of the Great Soul we also become free from desires. In the twenty-seventh *Sloka* of second chapter in

Bhagabat Gita, Srikrishna addresses the following to Arjuna—"Oh Arjuna, one who has understood about the Unity of the Great Soul—never suffers. He who is seeking after the True Knowledge becomes freed from all desires."

98. In ordinary life—one being guided by the lust of property cannot perceive the difference between the Great Soul and Duality (*i.e.*, material world and animal kingdom). After attaining True Knowledge one perceives the difference.

99. People define death of Gross body as a stage of change, after death our Soul cannot be guided any longer by illusion.

100. The sage who has attained True Knowledge—whether he dies in a healthy state or in a diseased state, he can never be guided any longer by illusion.

101. Though the above-mentioned sage, dying while in an unconscious state, yet, he does not forget the True Knowledge already acquired, as an ordinary man may forget what he has learnt during sleep, but again remembers it, as soon as he awakes from sleep, likewise, a sage cannot forget about the Knowledge of the Great Soul even during death.

102. When once a man becomes convinced of an object—he cannot alter his opinion regarding the same, unless he is convinced, strongly to the contrary,

likewise, the knowledge of the unity, acquired by the study of the *Vedānta*, can never be altered.

103. If any one thinks logically in the above-mentioned way, he is bound to enjoy Heavenly Bliss.

CHAPTER III.

DISCRIMINATION ABOUT THE FIVE VESTURES WHICH ENSHEATH THE INDIVIDUAL SOUL.

1. It is said in the religious codes, that sages, after knowing the Great Soul, enjoy all blessings. One can also know about the Great Soul, after thoroughly knowing the five vestures which ensheath the individual Soul.

2. Within the vesture of Gross body the vesture of vital airs is existing. Within the vesture of vital airs the Sensorial vesture is existing, and again within it, the Rational vesture is existing. Within the Rational vesture the vesture of Beatitude is existing. The abovementioned vestures are known as *Guha* (३३).

3. The body which is born from the generative organ of the father and nourished by food is known as the Gross body. This Gross body is defined as the vesture of the Gross body. This body cannot be the effigy of the immortal Soul—because, this is mortal. It did not exist before it was born, neither does it exist after its death.

4. How can the actions of former Life be the cause of birth of this mortal body ? because, the birth

of this body is impossible without the actions of the former incarnations. We are again guided in our next Life by the actions we commit in this Life.

5. The five airs, which are keeping the Gross body alive and making it fit for actions, are known as the vesture of the vital airs. It is not the effigy of the Soul, because it is mortal and destructible.

6. Illusion, which is the cause of the sense of "Self," in Gross body, self is again enjoying property, etc., with the intelligence which is existing in connection with it, this combined stage is known as the Sensorial vesture. This also cannot be the effigy of Soul because it is guided by desires.

7. The intelligence existing in connection with the reflected consciousness, which is present in every part of this Gross body, during awakened state, but remains passive during sleep, is known as the Rational vesture. Because, sometimes it is conscious and sometimes it is not, therefore, we cannot define it, as the effigy of Soul.

8. Though there is very little difference between mind and intelligence from *Antakaran* (অন্তঃকরণ), yet the reason of our separating them is, because the intelligence is guiding us—therefore, it is known as the Rational vesture—and because mind is being guided by it and feels the external objects so it is known as the Sensorial vesture.

9. The enjoyment of pleasure, derived from virtuous actions, and our intelligence at that time becomes absorbed into it. This is known as the vesture of Beatitude.

10. Because this pleasure is not ever lasting, therefore, we cannot define it as Soul. That which is beyond it, and ever lasting is known as Soul.

11 & 12. It is certain, that all the abovementioned five vestures of Soul can be felt. That which is beyond them cannot be felt, yet the ever lasting consciousness which is present within us can easily be felt by our Gross body, etc. No one can refute this.

13. The Great Soul is the source of all knowledge. He cannot be acquired. We cannot acquire Him, because He is not to be acquainted with, or cognized of, not that, owing to his non-existence.

14. As sweets impart sweetness to things, which are not sweet, when mixed with it, therefore, one does not require sweets from outside, to make the thing sweet, which is already sweetened with sweets.

15. The quality of sweetness is ever existing in sweets. Likewise, though we may not be able to conceive the Soul, for want of proper knowledge—yet He is ever present and the source of all knowledge.

16. The Soul is self-luminous. He was present before the creation of the universe. The whole uni-

verse is revealed by Him. Because they are revealed by Him so they are seen.

17. The consciousness is the cause of our knowing this universe. Can He be known by any other object? We cannot know Him with the help of any object.

How can you know the Soul, which knows everything by our organs. Because the organs can make us understand those objects which are already known.

18. Whatever objects, which are to be known, in this universe, are known to the Great Soul, but nobody can know Him. He is quite different from the known and unknown objects. He is all-pervading, and ever-true.

19. The man who does not know the Great Soul is an object to be pitied. One can understand about His existence, etc., but no one can comprehend Him.

20. It is illogical to say, that, "I cannot conceive the existence of the Great Soul." It is most ludicrous to say that "I cannot feel my tongue" when it is actually existing, likewise, it is illogical to say that "I cannot understand the existence of the Great Soul."

21. When we succeed in giving up our idea about the worldly affairs, and constantly think of the Great Soul, and the knowledge which then alone exists—can be defined, as, the *Brahma* (ब्रह्म), and that knowledge is known as, the *Brahma-jnan*

(ব্রহ্মজ্ঞান). Excepting the True Knowledge—nothing is the effigy of the Great Soul.

22. You may succeed in attaining the knowledge freed from desires—which is the effigy of the Great Soul—yet, you ought to think about the five vestures, which are ensheathing our Soul. When one succeeds in surmounting the five vestures, then the great consciousness, which remains is the effigy of the Great Soul, and its want is never possible.

23. Consciousness known as self is never a source of displeasure to anybody. If one become displeased with self, then no one can oppose him.

24. Unless one is guided by severe illusion, no one denies the existence of self. Therefore—the religious codes have denied the existence of a person—who denies the existence of self.

25. He who knows the Great Soul as a heterodox object, he himself is a heterodox object. Because, our individual consciousness is a part and parcel of the Great Soul. As the Great Soul is existing, so the man who denies the existence of self is actually existing.

26. If one asks what is the effigy of Soul? To that my answer is, its effigy cannot be ascertained by a material object. It is its own effigy.

27. What we can perceive by eyes can be defined as the *Idrisha* (ঐদৃশ), and unperceived objects can be defined as the *Tadrisha* (তাদৃশ). Our

Soul is the source of knowledge. He is neither perceived nor unperceived by our eyes. He is ever-present, all-conscious and self-luminous.

28. We have already proved that though our Soul is incomprehensible, yet, we feel His existence. As the Great Soul is ever-true, source of all knowledge, etc., so we can attribute them to our Soul.

29. The effigy of an object which is never destroyed, that is only known as real. The whole of the universe may be destroyed, yet, the Great Soul remains the same for ever.

30. As, after the destruction of the material bodies, the space remains, likewise, the great consciousness which remains after the destruction of space, etc., is known as the real Great Soul.

31. What you define "Nothing remains," I define it as the Great Soul. Therefore, the difference between you and me is, the difference of Language, otherwise, the existence of the object after destruction is same in both of us.

32. The non-existence of the great consciousness is impossible, therefore, the religious codes have described His existence, even after the destruction of the universe.

33. The above-mentioned religious codes have described about the destruction of everything, except the Great Soul. His non-existence is impossible.

34. We have already proved the Great Soul is ever existing and the source of all knowledge.

35. Country, clime or an object cannot be a part of the effigy of the Great Soul. He is present everywhere,—He is ever true and He is free from country or clime.

36. Not only the religious codes have explained about the existence of the Great Soul, but we can also understand about His existence by proper—logical discourse. Country or clime is imagined by the phenomenal emanation. Therefore, they cannot be a part of the effigy of the Great Soul.

37. We have already said that inanimate objects cannot be a part of the effigy of the Great Soul. Even the Gross body cannot be a part of the effigy of the Great Soul. Only our individual consciousness is a part of the great consciousness. Therefore, there is no difference between the great consciousness and our individual consciousness.

38. The creative power of the Great Soul, which has laid down strict rules for the guidance of everything, is also guiding our pleasures, etc.

39. Unless everything is guided by a strict law, they cannot then exist at all.

40. The rules laid down by the Great Soul are guiding this universe. The above-mentioned laws when existing in connection with the power,—is known as the creative power of the Great Soul.

When this great consciousness remains free—then He is known as the *Para-Brahma* (পরব্রহ্ম). But when He exists in connection with phenomenal emanation then He is known as *Isvar* (ঈশ্বর).

41. As, a man becomes a father, when a son is born to him, likewise, he becomes a grandfather, when a son is born to his son, similarly, the reflected consciousness which is existing in connection with our five vestures is known as the “Self.”

42. As one cannot be a father or a grandfather without a son or a grandson, likewise, the consciousness existing in connection with phenomenal emanation is known as the creative power of the Great Soul, also its existence in connection with our five vestures which ensheath the Soul is known as “Self.” That consciousness which is free from every object is known as the Great Soul.

43. He who succeeds in knowing the Great Soul after understanding the five vestures which ensheath our Soul enjoy Heavenly bliss and becomes freed from further incarnation and attains salvation.

CHAPTER IV.

DISCRIMINATION ABOUT DUALITY.

1. Duality, *i.e.*, inanimate world and animal kingdom, which is created by God and imagined by us, will be described by me. Because, by understanding it, we can perceive those objects which are to be forsaken by us. When once we succeed in knowing those objects which are to be forsaken—it becomes then easy for us to give them up altogether.

2. The *Upanisads* have described the phenomenal emanation as nature. The creative power of the Great Soul which is existing in connection with the phenomenal emanation is the cause of creation of this universe.

3. The followers of the *Rig-veda* say, that, the Great Soul existed before His creative power. He willed and from that will, the whole of the universe was produced.

4. From Him, space, air, fire, water, earth, herbs, grains and Gross body are produced.

5. The *Taittiriāh Upanisad* (তৈত্তিরীয় উপনিষদ) says, that before God created this universe He thought “I will create different animals and myself will be present in their respective bodies.” After

thinking in the above-mentioned way He created this universe.

6. The *Chandyogyo Upanisad* (ছান্দোগ্য উপনিষদ) says, that before the creation, the real object only existed. He willed and from that will, the whole of the universe with its different objects, was produced.

7. The *Mundik Upanisad* (মুণ্ডক উপনিষদ) says, as, from fire sparks are produced, likewise, from the Great Soul the different animals, as well as inanimate objects, are produced.

8. The *Bajsanya Brihadaranyak Sruti* (বাজসনেয় বৃহদারণ্যক শ্রুতি) says, that the world, before assuming the present state, remained in a very contracted condition, gradually it arrived at its present vast condition, which is inhabited by different animals, and has many different inanimate objects (*i.e.*, Duality).

9. It is said by every religious code, that after creating the bodies of different animals, the Great Soul Himself is present within them, as their consciousness. And, for this consciousness only, the animals live—therefore the Great Soul is known as the “Life of the Animal Kingdom.”

10. The abovementioned consciousness, all the organs, the vital winds, mind, intelligence, the whole of the subtile body and the reflected consciousness, constitute our “Life.”

11. When the Great Soul is present within us as our Life, then we ought not to be guided by sorrow or pleasure. The only reason of our being guided by them, is, the phenomenal emanation which makes us imagine the worldly actions which are the causes of our sorrow and pleasure.

12. Being guided by illusion—we become completely submerged into this false world. We have described, that, Duality is created by the Great Soul.

13. *Sapanna Brahmin* (সাপন্ন ব্রাহ্মণ) describes about the Duality imagined by us. We imagine seven kinds of different foods by our intelligence.

14. One kind of food is prescribed for the mortals of this world. Two kinds of foods are prescribed for the *Devatas* (দেবত), for the lower animals, one kind of food is prescribed and three kinds of foods are prescribed for our Soul.

15. The following seven kinds of food are created by God and enjoyed by beings, etc., viz.:—Grains for us, sacrificial oblations on the new moon and full moon days for the *Devatas*. Milk for animals and desires, speech and Life for our Soul.

16. Though the above-mentioned seven kinds of food are created by God, yet He Himself enjoys the same. Because, as the Great Soul is present within every being, and food is the cause of keeping this Gross body alive in which the Soul is living, which is a part and parcel of the Great Soul, therefore we

can say, that, Great Soul who created the food is Himself enjoying them. In the same way we can deduce that food is the cause of keeping us alive.

17. The world, which is, again, the cause of the production of foods, may be defined, as existing for our enjoyment though created by the Great Soul. As a daughter born of the father is enjoyed by her husband, likewise, though God is the creator of everything still we are enjoying them.

18. The creative power of the Great Soul which is existing in connection with the phenomenal emanation is the cause of all creation. The desire of enjoyment, existing in connection with mind, in us, can be defined as enjoyment.

19. What is once created by God cannot again be created by us. A diamond created by God enjoyed by us, becomes a source of pleasure or displeasure according to our individual imagination.

20. According to the individual temperament, an object of enjoyment becomes distinct, in men of different temperaments, though the object of enjoyment ought to be the same with every one. As, a diamond created by God becomes the source of happiness in one, a source of annoyance to another and a source of indifference to another person.

21. Therefore, pleasure, annoyance, and indifference are attributed by us, according to our

individual temperament, to a diamond, created by God, though diamond is everywhere the same.

22. As, a woman is a wife to one man, a daughter-in-law to another, and a mother to another man, though the woman is one and the same.

23-24. We feel the presence of an object by our eyes and its different qualities by our mind. The woman is same everywhere in outward appearance, but she is mentally known by attributions as, a wife, mother, daughter-in-law, etc.

25-26. First of all, we perceive an object and the eye carries the image to our brain, thence it is transmitted to mind which is existing in connection with our intelligence, where the different qualities of the same are imprinted. The abovementioned facts are also acknowledged by different Logicians and Philosophers.

27. As, molten lead, etc., poured into a mould, assumes the form of the mould, likewise, our mind turns an object to its own liking according to its qualities, etc.

28. As light reveals an object and without light it becomes impossible to understand the presence of an object, likewise, without our mind we cannot understand the quality, etc., of an object.

29. When an object is seen by our eyes, then the reflected consciousness existing in connection with our intelligence (mind) becomes agitated by our

desires which mould the object according to its qualities. Therefore, we can deduce, that our sensorial vesture, after a thing, is perceived by our eyes, moulds it according to its qualities.

30. By the abovementioned argument we can ascertain that an object is first seen by our eyes then ascertained by our mind, a pot is seen by our eyes and its qualities are revealed by our reflected consciousness.

31. The presence of an object is the cause of pleasure or sorrow. Therefore, for its want we cannot either suffer or enjoy.

32. During sleep though we may not perceive an object, still the impression, which remains of it, causes sorrow or enjoyment. Likewise, though we may feel the presence of an object, still we may not think about it, so, it cannot be a cause of pleasure or sorrow to us.

33. If one falsely informs another, whose son is away in a foreign country, that his son is dead, though he is not seeing the death yet he is bound to lament for his son.

34. Or, a man's son who is in a foreign country is really dead, the father does not know of it, therefore, he is bound to think that his son is still alive and feels happy. So we can deduce that our mind is the source of everything and is the cause of happiness and sorrow.

35. For the purpose of feeling, etc., in mind, it is necessary that an object must exist, either imagined or seen.

36. If you say, that, when we can imagine an object without seeing it, then this world is nothing and our mind is the cause of the existence of this world. We cannot agree with you—because, we cannot imagine an object unless we have previously seen it or heard about it. Neither can we say the mind is the cause of the existence of this world when we can feel and perceive things.

37-38. By the practice of *Yoga* one can drive away the thought of Duality from the mind. But one cannot save himself from constant incarnations unless one succeeds in attaining the True Knowledge. This has been said often and often in the *Vedanta*.

39. Though one may not succeed in driving away the thought of Duality from one's mind, yet if he conceives about their falsity, he may attain True Knowledge. Only by driving away thoughts from one's mind, one cannot succeed in attaining the True Knowledge, which is the cause of Salvation.

40. During destruction, for want of every object and also for want of *Gurue* or religious codes—one may attain the knowledge of the unity, because nothing remains to hinder the same.

41. The world, comprised of animal kingdom and material objects, is not a hindrance to our attaining the knowledge of unity, rather it helps us. Unless we come to know about their falsity, it is impossible to attain the knowledge about unity. We really cannot understand why the other philosophers show so much contempt for it.

42. The world comprised of material objects and animal kingdom, which is imagined by our mind, existing in connection with intelligence, can be divided into two parts, *viz.* :—Duality according to Religious Codes and Duality not pertaining to Religious Codes. After forsaking Duality not pertaining to Religious Codes, we ought to think about the Duality according to Religious Codes, till we attain the True Knowledge.

43. Logical discourse about the unity of the Great Soul is known, as, *Manash Prapancha* (মনশ প্রপঞ্চ). Till one does not attain the True Knowledge one ought to continue this *Manash Prapancha*. After attaining the True Knowledge there is no need of its continuation. The *Vedanta* also advises every one, to act according to the above-mentioned facts.

44. As, a traveller, while travelling at night, carries a lantern for the purpose of following the right direction, and puts the lantern out after reaching his destination, likewise, as long as a man does not

attain the True Knowledge, he ought to read the *Vedānta*, etc., and after attaining the True Knowledge he may safely give all his studies up.

45. As peasants for the purpose of gathering the grains thrash the corn, and cease thrashing, after the grains are collected, likewise,—one ought to thrash out the truth from the religious Codes, and after attaining the True Knowledge, the study of *Sastras* is no longer required.

46. Sages always seek after the True Knowledge, they do not like to show their learning before any one.

47. After restraining your mind from the world, try to attain the knowledge of the Great Soul. The religious codes also advise in the abovementioned way.

48. Duality not pertaining to religious codes may be divided into two parts, *viz.*:—severe and mild—Passions, etc., are known as severe and Desires, etc., are known as mild.

49. Any one seeking after the True Knowledge ought to restrain them. To attain True Knowledge peace and concentration of mind are essentially necessary.

50. Not only one is to suppress passions, etc., before attaining the True Knowledge, he ought to keep them suppressed even after attaining the True Knowledge. A man guided by desires cannot

attain Salvation. Ignorant men are only guided by them.

51. If you think you are certain of incarnating in future, then you are not a seeker of the True Knowledge—you are guided by Proper actions only.

52. Or, if you think that, as, you cannot enjoy pleasure in Heaven continually—so it is not worth going there—then why don't you suppress your desires knowing them to be totally false ?

53. Even after attaining the True Knowledge, if you are unable to suppress your desires, then you commit a sin, by violating the commands of the *Sas-tras*.

54. You being a seeker after the True Knowledge, if you behave like an ignorant man, then, what is the difference between you and a beast ?

55. After attaining the True Knowledge, if you behave like an ignorant man, then before attaining the True Knowledge you were troubled by your desires only—now, not only you are troubled by your desires, but at the same time people speak ill of you.

56. Therefore—you, a seeker, after the True Knowledge ought not to be guided by your desires like an ignorant man.

57. Attribution of falsity to an object desired by us is the best way to suppress our desires. The abovementioned fact has been advised by all the

religious Codes. Therefore, try to suppress the desires, and enjoy everlasting peace.

58. In the sixty-second *Sloka* of the second chapter in *Bhagabat Gita*, *Sreekrishna* tells *Arjuna* that our desires are the source of all evils.

59. *Sreekrishna* addresses the following to *Arjuna*—“ Oh *Arjuna*, one who is guided by desires, wishes for the possession of the desired object, if he does not succeed in getting it, first of all he becomes angry, then loses his senses, forgets everything and lastly he may lose his life. There is nothing which is more injurious to us than our desires.”

60. By concentration of mind one succeeds in driving away desires.

61. The sages, after concentrating their minds and with great earnestness after uttering “ *Om* ” succeed in driving away their desires.

62. After driving away desires, our mind remains in a passive state. The great sage *Vasistha* advised the abovementioned facts to *Ramchandra*.

63. No object is worth seeing in this universe than the Real object ; when we succeed in thinking in the abovementioned way, then, only the path of Salvation becomes clear before us. After attaining the True Knowledge there is nothing better than becoming a taciturn.

64. For the actions of the former life, if at that stage, the mind suddenly becomes agitated, then it

becomes immediately calm, owing to the power of control which the sage exercises over his mind.

65. The sage who has attained the True Knowledge can never be disturbed. He becomes like God himself.

66. The great sage who, after attaining the True Knowledge, has succeeded in uniting his own Soul with the Great Soul, after freeing himself from all illusory customs, becomes like God himself.

67. After one succeeds in giving this false Duality up, then only he attains Salvation. Therefore, I have described duality imagined by us and duality created by the creative power of God, separately.

CHAPTER V.

DISCRIMINATION ABOUT GREAT SAYINGS.

1. The consciousness existing in connection with our intelligence is the source of our speech, perception, etc., desires, etc., can be defined as the *Projnan* (প্রজ্ঞান).

2. The Great Soul is existing within the Gross bodies of different animals, as regulator of their hearts. Therefore, He is existing within me, also the *Projnan* and Great Consciousness are existent within me. So we can deduce that the Great Consciousness and *Projnan*, together, is the *Brahma* (ব্রহ্ম).

3. The Great Consciousness being guided by the Phenomenal emanation is existing within the Gross-body as witness to everything. As He is guided by the phenomenal emanation being present within this Gross body, so, we can define Him as "Self."

4. The word *Brahma* (ব্রহ্ম) only means the ever present Great Soul. The word *Asmi* (অস্মি) means our individual consciousness, and Reflected consciousness, therefore, self means individual consciousness and reflected consciousness. By that we can easily deduce, that, one who is freed from the phenomenal emanation is (ব্রহ্ম) *Brahma*.

5. Before creation, only the Great Soul existed. He is also existing in the same state now. So we can define Him as *Tat* (तत्).

6. We can define our reflected consciousness as *Tang* (तङ्); therefore तत् (*Tat*) and तङ् (*Tang*) have no difference between them. We ought to know this.

7. The reflected consciousness which is self-luminous can be defined as *Ayam* (अयम्). It is also known as "Self," because desires are guiding it; therefore, we can deduce that this reflected consciousness is known as "Self" and *Ayam*.

8. *Brahma* is the source of everything. He is self-luminous; therefore, we can deduce that no difference exists between "Self" and the Great Soul.

CHAPTER VI.

LIGHT REVEALING THE GREAT SOUL COMPARED TO A PAINTING.

1, 2. As, we can attribute the following four stages to a painting, viz., *Dhouti* (ধৌতি), *Ghattita* (ঘটিত), *Lanchita* (লঞ্চিত), and *Ranjita* (রঞ্জিত) likewise, we can attribute the following to the Great Soul, viz., *Chit* (চিৎ), *Anteryyami* (অন্তর্যামী), *Sutra-atma* (সূত্রাত্মা), and *Birat* (বিরাট).

3, 4. Cleaning the cloth on which a picture is to be painted, is known as *Dhouti*, painting the same is known as *Ghattita*, defining and outlining an object on the painted surface can be defined as *Lanchita* and finally finishing the same is known as *Ranjita*, likewise, the everconsciousness of Great Soul, is known as *Chit*. The creative power of the Great Soul, existing in connection with the phenomenal emanation, which is guiding us, is known as *Anteryyami*. He is known as *Sutra-atma* on account of this prolific nature. As He is present within every object, so we can define Him as *Birat*.

5 & 6. As a picture is gradually painted, likewise,—everything which is gradually created are existing in connection with the Great Soul.

7. As, in a painting every part of the body as well as the dress, etc., of the painted object are painted differently, that is, painted in different colours, likewise, the Great Soul is present within the gross bodies of different animals created differently by the Great Soul. The abovementioned animals are again guided by this illusory world.

8. As, ignorant men, think the different colours of a painting to be a part of the cloth on which the picture is painted, likewise, men being guided by illusion think the worldly actions as a part and parcel of "Self."

9. As, painted objects are devoid of consciousness, likewise earth, etc., have no consciousness.

10. The worldly actions are connected with the Great Soul, the above-mentioned thought is known as illusion. This illusory feeling is dispelled after attaining the True Knowledge.

11. This world, that is, all the worldly actions, is imagined by us. The Great Soul has no connection with it whatsoever. If it had any connection with the Great Soul then it would have been a real object instead of a false one. The abovementioned thought can be defined as knowledge. By logical discourse we can gradually obtain it.

12. We have already said that by logical discourse only we can dispel illusion. We ought always to think about the connection between the Great

Soul and our individual soul. When we succeed in knowing the mortality of every object then the object beyond mortality, reveals itself to us and our illusion is also destroyed.

13. It has been said in the abovementioned *Sloka* that when we succeed in knowing the falsity of everything then we attain the True Knowledge. The falsity of everything, here, means knowing their destructibility, not forgetting them altogether. As we cannot say we attain salvation during sleep, because, then we forget about every object.

14. After attaining the True Knowledge when we become thoroughly convinced about the falsity of everything, this stage can be defined as the *Badh* (বদ্ধ). By the *Badh* we do not mean forgetting everything. If we forget everything we cannot attain salvation.

15. By following the abovementioned discourses the knowledge we attain can be divided into two parts, viz., *Parakshya jnan* (পরীক্ষিত জ্ঞান) and *Aparakshya jnan* (অপরীক্ষিত জ্ঞান). After attaining *Parakshya jnan* till we attain *Aparakshya jnan*, up till then, we must continue logical discourse. When we succeed in attaining *Aparakshya jnan*, then, there is no necessity of discourse.

16. The knowledge of the existence of the Great Soul is known as *Parakshya jnan*. When we succeed in knowing, that as my soul is a part and

parcel of the Great Soul, so I am the Great Soul, this is known as *Aparakshya jnan*.

17. Therefore, to attain *Aparakshya jnan* we must continue logical discourse. By attaining *Aparakshya jnan* we can attain salvation.

18. We can divide the consciousness under the following heads, viz., *Kut choytannah* (কূট চৈতন্য), *Brahma choytannah* (ব্রহ্মচৈতন্য), *Jib choytannah* (জীব চৈতন্য); and *Iswar choytannah* (ঈশ্বর চৈতন্য), like the space known under the following heads, viz., *Ghattakash* (ঘটাকাশ), *Mahakash* (মহাকাশ), *Jalakash* (জলাকাশ), and *Meghakash* (মেঘাকাশ)

19. The space existing within an empty pot is known as *Ghattakash*. The existence of this Great space is known as *Mahakash*. The space reflecting on water with the image of stars, etc., is known as *Jalakash*.

20 & 21. The cloud existing in connection with space, which is the cause of rain, is known as *Meghakash*.

22. The *consciousness existing in us, quite separately from our gross and subtile bodies, and as it is lying in a passive state, therefore, it is known as *Kut choytannah*.

23. Intelligence existing in connection with *Kut choytannah* and the consciousness reflected on intelligence, is the cause of keeping us alive, therefore,

it is known as *Jib choytannah*. It is addicted to worldly actions.

24. Though we have proved that our individual consciousness is quite different from the reflected consciousness—still being guided by illusion, we cannot feel the presence of the individual consciousness. Therefore, people imagine the non-existence of the individual consciousness. *Jalakash* in a pot displaces *Ghatakash*. This can be defined as *Annyanodhyash* (অন্যান্যাদ্যান).

25. As, those addicted to worldly actions cannot imagine about the individual consciousness, and the abovementioned non-conception of the individual consciousness is known as infinite illusion. We can also define it as the *Mulajnan* (মূলজ্ঞান).

26. We can attribute the following to the Phenomenal emanation, *viz.*, power of concealment and power of distraction. Between the abovementioned two powers, that what cannot make us understand about the existence of the individual consciousness, we can define that, as the power of concealment.

27. If a sage asks about the individual consciousness to an ignorant man, then the said ignorant man is bound to answer that, “I do not know anything about it, neither can I understand about it, nor do I believe about its existence;” this power

of the phenomenal emanation may be described as the distractive power.

28. If one thinks, that as shade and rays of the sun cannot exist at the same time, then the phenomenal emanation which is quite contrary to the individual consciousness cannot exist at the same time, therefore, the existence of the distractive power of the phenomenal emanation is an impossibility, the abovementioned thought can only be dispelled after fully comprehending the distractive power of the phenomenal emanation.

29. Unless you can understand about this distractive power of the phenomenal emanation, it becomes almost impossible to convince about it with the help of arguments only.

30. Always be guided by logical discourse—and at the same time use your own common sense. Do not follow illogical and dogmatic arguments—it only leads to evil.

31. We have already described about the distractive power of the phenomenal emanation. Always think properly about your individual consciousness.

32. If being guided by the distractive power of the phenomenal emanation—you do not admit about the existence of the individual consciousness, then how can you understand about this distractive power of the phenomenal emanation, therefore,

the sages, always think this phenomenal emanation to be a hinderance to the attainment of the True Knowledge.

33. As, we sometimes mistake mother-of-pearl for silver, likewise, owing to the phenomenal emanation, we mistake our gross and subtile bodies for our individual consciousness. This mistake can be defined as *Bikhepadhyash* (বিক্ষেপাধ্যান).

34. When we mistake mother-of-pearl for silver, then, the attribution of silver to the mother-of-pearl is false, but the existence of the qualities of mother-of-pearl is true, likewise, though our attribution of the reflected consciousness to the individual consciousness is false, yet the reflected consciousness is self-luminous and a feeler of every object.

35. As during locomotion the blue colour and the triangular shape of a snail vanish, likewise, by knowing our individual consciousness, our false hope, etc., vanish.

36. As we can define the knowledge derived from our false attribution of silver to mother-of-pearl as "silver," likewise, the intelligence derived from the distractive power of the phenomenal emanation as "Self."

37. We mistake mother-of-pearl for silver by only looking at its whiteness, likewise we mistake

the reflected consciousness for the individual consciousness.

38. Mistaking one object for another can be defined as *error*. We cannot commit this error unless there is some similarity between the two objects, likewise, our individual consciousness known as *Syam* (স্বয়ং) has some similarity with the reflected consciousness known as *Aham* (অহং), so we confound them with one another.

39. Everywhere we can perceive the use of the word *Syam* (স্বয়ং), as, "*Debdutta syam* is going," etc. Here the word *Syam* is mis-used, *Aham* (অহং) is more appropriate.

40. The word "*Syam*" is everywhere used. But its use is a mistaken one.

41 & 42. When there is a difference of meaning between the words "*Aham*" and "*Syam*," then "*Syam*" can only be used for our individual consciousness, and according to my opinion, this consciousness is the great consciousness. I am only writing this to point out the mistaken use of the word *Syam*.

43. As the words "*Syam*" and "*Atma*" are similar to each other, therefore, people commit the mistake. So we can deduce that the words "*Syam*" and "*Atma*" are a hinderance as well as similar to each other.

44. When *Syam* means “Self” then its use for inanimate objects is also a mistake.

45. Though the great consciousness is present within inanimate objects, still the difference between conscious objects and inanimate objects is not created by the Great Soul, but the difference is imagined by our reflected consciousness existing in connection with intelligence.

46. As, owing to illusion, we mistake our reflected consciousness, for individual consciousness, likewise, owing to illusion we distinguished between inanimate objects and conscious objects.

47. When every object is existing as dependent to the Great Soul, then every object existing in connection with the Great Soul can be defined as Great Soul. It is also certain that everything is existing being supported by the Great Soul. So they all can be admitted as Great Soul.

PROVING THE ABOVE-MENTIONED ARGUMENT

TO BE ILLOGICAL.

48. Though every object is existing because the Great Soul is existing, yet, it is impossible to define them as Great Soul.

49. The words, *Tat*, *Atat*, *Syam*, *Annya*, *Tam* and *Aham* imply contrary meanings to each other.

50. Among them, *Syam*, which is contrary to *Annya*, can be used for the individual consciousness.

Aham which has a contrary meaning to *Tam* can be used for "Self."

51. As, one can perceive the difference between silver and mother-of-pearl, likewise, a great deal of difference is existing between the individual consciousness and the reflected consciousness. Owing to illusion one confounds one with the other.

52. So, illusion is the cause of confounding one with the other. When illusion is dispelled, then we cannot mistake reflected consciousness for individual consciousness.

53. After attaining the "True Knowledge," illusion and the concealing power of the phenomenal emanation vanish away, but, one cannot get over its distractive power, even after attaining the True Knowledge, till the end of the time thus chalked out for enjoyment or suffering for the actions of previous lives.

54. Logicians say, though the outward form of an object may be destroyed, yet its actions remain for some time, after its destruction, likewise, though by attaining the True Knowledge one succeeds in destroying the phenomenal emanation, yet its action, i.e., the distraction, remains behind some time.

55. According to the opinion of the logicians though a piece of cloth may be destroyed, yet its actions remain behind for sometime. If the actions of an insignificant thing as a piece of cloth remain

behind some time, then, the actions of this infinite phenomenal emanation, though destroyed, remain behind for a much longer time.

56. As, according to the opinion of the logicians the actions of an object remain behind, some time even after its destruction, likewise, according to the *Vedantic doctrine*, after the destruction of the phenomenal emanation its actions remain within us for a very long time. Our only object of saying this, is, that when the logicians say about the existence of the actions of an object after the destruction of its outward form, only with the help of logical discourse without feeling it. So we admit about the existence of the actions of the phenomenal emanation after its destruction—not only with the help of logical discourse—but we even feel the existence of the actions of the phenomenal emanation long after we succeed in destroying it, after attaining the True Knowledge. Hence our deduction of the existence of the actions of the phenomenal emanation long after its destruction.

57. We do not like to argue with those who follow their own dogmatic views. It is always better to think logically. Only owing to illusion we confound between our individual consciousness and reflected consciousness.

58. Though owing to illusion we make a muddle between our individual consciousness and

reflected consciousness, still being guided by dogmatic views and following the illogical discourses of the so-called learned, it becomes impossible to free ourselves from illusion.

59. There are some people who cannot understand the *Srutis* (ऋषि) and thus being unable to understand them, they form an opinion according to their capacities, and misrepresent them to the public. *

60 & 61. The materialists and ignorant men confound our individual consciousness with the Gross body. For the purpose of supporting their views they misinterpret the meaning of the *Srutti* in the following way, *viz.*, our vesture of Gross body is the individual consciousness.

62 & 63. As soon as our Soul leaves this Gross body, it decays, but even after the death of Gross body our sense about "Self" remains for some time, some people confound this sense of "Self" which even remains some time after death, with our Soul.

64. Though we may not be able to feel the consciousness of our organ of speech, etc., yet they are full of consciousness, we are bound to admit it. So we can deduce they are a part of "Self."

65. Worshippers of the Prolific nature of God, believe, that though our external organs may be destroyed, still we can remain alive.

66. When every part of the body remains in a latent state during sleep—at that time our *Pran* (প্রাণ) remains conscious of its surroundings, so we can admit this *Pran* to be the Soul.

67 & 68. Without guidance the existence of “Self” is an impossibility, so, as our *Pran* does not guide us, and as mind guides us, therefore, the attempt of the attainment of Salvation, etc., is caused by mind, and as the sensorial vesture is lying within our vesture of vital airs—therefore some people define our sensorial vesture as “Soul.”

69. The *Buddhists*, who believe in the Rational vesture, which again is not everlasting, is defined by them as Soul, and as the Rational vesture is lying within the Sensorial vesture so they define this as our Soul.

70. We can divide our mental state in two parts, *viz.* :—*Aham Britti* (অহং ব্রত্টি) and *Idam Britti* (ইদং ব্রত্টি). We can define the *Aham Britti* as the Rational vesture and the *Idam Britti* as the Sensorial vesture.

71. The intelligence lying within the Rational vesture, may be defined as the cause of the Sensorial vesture. Therefore, it can be admitted as Soul.

72. As, while feeling an object, the feeling goes away immediately after the object is felt, therefore, the Rational vesture which is guiding our Sensorial vesture, cannot be lasting and it is self-luminous.

73. The *Srutti Agam* (অগম) has defined this Rational vesture as “Self” and it is being guided by death, birth, etc. It is also enjoying or suffering in this world being addicted to it.

74. This Rational vesture which is not lasting, cannot be admitted as Soul. As a flash of lightning reveals to us objects for a very short time, likewise, as this Rational vesture, is not everlasting, so it cannot be admitted, as the “Soul.”

75. The *Srutti* says, that before the creation of this world only emptiness existed. The world which we are perceiving is not really existing, it is an illusion.

76. The *Buddhists*, worshippers of emptiness, deny the existence of this world which we can perceive. But they do not doubt about the existence of the emptiness. Illusion cannot exist without foundation, and about existence of emptiness, no one can admit its existence unless a conscious witness proves the same.

77. If, we, then, become obliged to admit our Soul as the source of consciousness, therefore, the Great everlasting pleasure, which is existing within the Rational vesture being quite separate from it, can be defined as the “Soul.” The *Vedas* also uphold the above-mentioned facts.

78. Some say that our Soul is very subtile, others say that it is of great magnitude, again another

sect says that it is neither of great magnitude nor subtile.

79. Those who believe in the subtility of the Soul say, that our Soul is very subtile because it is existing even in the minutest nerves of this Gross body.

80. The *Srutis* also believe in the subtility of our Soul.

81. The *Srutti* says, If the end of a hair is split into hundred parts and again one of those parts is split into hundred parts, then it can only be compared with the fineness of our Soul,

82. The followers of *Digambar doctrine* (दिगम्बर मतাবलम्बी) perceiving the existence of the Soul in every part of our body and by also learning from the *Srutti* the existence of the Soul even in the minutest nerve of our body, deduce, that, our Soul is neither of great magnitude nor very subtile.

83 & 84. Though the Soul is neither great in magnitude nor subtile, yet it is present within the minutest nerves, so its existence in the body of an ant is not an impossibility. As, one can introduce a finger, a part of the Gross body, into the cast off skin of a snake, likewise, the introduction of the Soul into the Gross body may be admitted. As, this Soul is present within the body of an elephant, as well as, in the body of an ant, so the followers of *Digambar*

doctrine deduce, that, the Soul is neither great in magnitude nor very subtile.

85 & 86. The followers of the above-mentioned doctrine believe, that, our Soul has an effigy. But an object with an effigy is unreal, because, then it is destructible. If our Soul is an unreal object then it must be a mortal object, as well as an object without the power of any action. Therefore, we can deduce that our Soul is not, neither great in magnitude nor subtile. Our Soul is not also subtile. He is great in magnitude like the space which is existing everywhere and has no effigy of His own.

87. In the above-mentioned way the followers of different doctrines, cannot come to a definite conclusion regarding the consciousness of the Soul. Some say, that, it has no consciousness, others say it is existing, as our mind. etc.

88 & 89. *Provakar* (প্রভাকর) and the logicians say, that our Soul is inanimate like the space—though space is an inanimate object, yet it is the transmitter of sound, likewise, though our Soul is an inanimate object, yet it is the transmitter of our feelings and desires and is wholly guided by our feelings and desires. *

90. When our Soul comes in contact with our mind, then it becomes conscious only and during sleep when the mind cuts off its connection with the Soul then again it becomes like an inanimate object.

91. Though the Soul is unconscious still as it feels, etc., we can define it as conscious. And as it is the transmitter of our feelings, also guided by feelings, etc., therefore, the Soul becomes addicted to worldly actions, so, it can be deduced that our individual Soul is quite different from the Great Soul.

92. In this life the Soul enjoys or suffers according to actions, likewise, in the next world it is guided by the desires of the Gross body.

93. Though the Soul is present within every object still its passing off from one body is possible. The above-mentioned facts are also admitted by the *Vedas*, *Provakar* and the Logicians.

94. The faint existence of the vesture of Beatitude, during sleep, can be defined as the first among the five vestures which are ensheathing our Soul. *Provakar* and the Logicians define the vesture of Beatitude as our soul. Consciousness, etc., are derived from this vesture of Beatitude. In their opinion our soul is an inanimate object.

95. The followers of the *Vatta doctrine* (ভট্ট মতাবলম্বী) define our Soul, as enveloped by the Gross body. By imagination, they think our Soul to be an object with intelligence which is to be cognized of. As during sleep—we remain conscious of our surroundings, though we cannot feel anything, therefore, they define our Soul to be an object with intelli-

gence which is to be cognized of, existing within this Gross body.

96. As, a man just up from sleep thinks, that, “I was unconscious of my surroundings.” Only during sleep one feels lethargic—but during the awakened state one does not feel so. Therefore, they say, that our Soul is a conscious object lying within the Gross body.

97. The *Srutti* says, that, even during sleep our Soul remains conscious, so, it remains conscious of its surroundings. As the Soul is an inanimate object, so like the light of the firefly sometimes it becomes conscious and sometimes it becomes unconscious.

98. The disciples of *Sankhya* admit, that, an object without any effigy cannot be inanimate and conscious at the same time. Therefore, the Soul must be conscious, otherwise, we cannot define it, as an object without an effigy.

99. Though our Soul is free, and the source of all consciousness—yet the remembrance of the past is not an impossibility, as, His feeling like an inanimate object is only caused by the *Prakritti* (প্রকৃতি), which is again the source of three qualities and is changed by its former actions. The conscious Soul, whose salvation and enjoyment is caused by the *Prakritti*, can be defined as the *Proyajan* (প্রয়োজন).

100. Though our Soul being the source of all consciousness is quite different from the *Prakritti*

which has the qualities of an inanimate object, and, as there is a difference between the “Self” and *Prakritti*, therefore, we can admit that the *Prakritti* is the cause of our enjoyment and salvation. According to the opinion of the logicians, that, difference is existing between the Soul and the desires, etc., we also admit this.

101. As the *Prakritti* is superior to the *Mahatatta* (মহত্ত্ব), (*Mahatatta* is the first principle evolved from nature being the fundamental intellect and first step towards creation), this can be defined as the *Abyakta* (অব্যক্ত). The *Srutti* describes about the *Prakritti* in the above-mentioned way. Soul is the source of all consciousness and is free from every object.

102. According to the opinion of the *Yogis* the reflected consciousness which is the creator of the *Prakritti*, is the *Iswar* (ঈশ্বর). He is superior to all.

103. He is known as the *Pradhanpati* (প্রধানপতি), the *Gunesvar* (গুণেশ্বর), etc., and He is the guider of our hearts.

104. Disciples of different doctrine, explain about this *Iswar* according to their own conception, etc.

105. The *Yogis* define about this *Iswar* in the following way. *Iswar* is free from pleasure, sorrow,

good or bad actions, etc. He is like our “ Self ” source of all consciousness.

106. Though *Iswar* is the source of all consciousness—yet we can admit Him as the leader of everything. Unless we admit about His leadership—we then are bound to admit that everything will be thrown into Great Confusion.

107. According to His laid down rules the wind blows, the sun rises, etc. The *Srutti* upholds the above-mentioned facts.

108. As naturally our Self is the source of consciousness, so it is devoid of pleasure or sorrow, but worldly actions are the causes of our imagination of Sorrow and Pleasure.

109. Some of the Logicians deny the leadership of the Great Soul. They believe in, everlasting knowledge, everlasting work and wish, because the *Srutti* attributes, everlasting knowledge and wish, to the Great Soul.

110. In the above-mentioned way, they describe about the Great Soul.

111. If you admit about everlasting knowledge, etc., of the Great Soul, then He must be constantly creating objects, but it is not actually the case, so you are bound to admit the Prolific nature as ISWAR.

112. The *Udgitha Brahmin* (উদগীথ ব্রাহ্মণ) describes, a great deal about this Prolific nature.

Though this Prolific nature has a subtile body yet for want of actions one cannot define it as “Self.”

113 & 114. No one can feel the existence of the subtile body without the Gross body. So the worshippers of Nature define this Gross body as the Soul and they also cite passages from the *Srutti* to support their opinion. They describe about the Great Soul as one having one thousand arms, one thousand eyes, etc.

115. If an object with many arms and legs can be defined as *Iswar*, then why don't you say that an insect with many legs, etc., is *Iswar*? Their description of the *Brahma* with four heads as *Iswar* is illogical. Some say no one has the creative power except the *Brahma*.

116. One desirous of a son—prays to an idol and define it as *Iswar*, and they have the audacity to cite the *Srutti* in support of their opinion.

117. The above-mentioned *Brahma* is born from the naval region of *Visnue*, therefore we cannot describe *Brahma* as *Iswar*, because *Visnue* is the father of *Brahma*.

118. *Visnue* again tried to understand the qualities of *Siva* and he could not succeed in it—therefore we cannot define *Visnue* as *Iswar*.

119. Again *Siva* worshipped *Ganesh* therefore *Siva* is not *Iswar*.

120. In the above-mentioned way, followers of different doctrines explain about *Iswar* according to their own conception.

121. The followers of the doctrine of *Anteryyami* (অন্তর্যামী) describe, tanks, trees, etc., as *Iswar*. There are certain people who acknowledge trees, etc., as their family deity.

122. I have already said, that, sages, to attain the True Knowledge, define the only object as *Iswar*. I will speak about Him later on.

123. You must be convinced of *Prakritti* as the phenomenal emanation. The creative power of the Great Soul existing in connection with the phenomenal emanation must be known as *Iswar*. Everything is created by *Iswar*, and He is guiding this Universe.

124. The *Srutti* also describes about *Iswar* in the above-mentioned way. There is no fear of confounding *Iswar* with his created objects, by those who think about it logically.

125. The phenomenal emanation is the cause of illusion. The *Tapania Srutti* upholds the above facts. The power of this phenomenal emanation is felt by everybody. Therefore the *Srutti* says no more proof is required about its presence when we can feel it.

126. The phenomenal emanation is the cause of illusion—The *Srutti* upholds the above-mentioned

facts. The same *Srutti* also describes about His presence in every object of this universe. Every one is guided by the phenomenal emanation.

127. We define pots, etc., as an inanimate object. The intelligence which cannot understand about, an object, may be defined as an illusion.

128. The phenomenal emanation is existing everywhere—only with the help of the True Knowledge it can be destroyed. We can only understand about this phenomenal emanation by logical discourse.

129. The phenomenal emanation felt by us cannot be defined, as, *Asat* (असत्) and we can neither describe it as *Sât* (सत्) because it is destroyed by the True Knowledge. But it is a very insignificant object to the True Knowledge, i.e., only True Knowledge can dispel it.

130. We can say that the phenomenal emanation is very insignificant to the True Knowledge, is very wonderful to logical discourse and is real to ordinary people.

131. As, by covering and uncovering one can perceive the existence and non-existence of a picture, likewise, the phenomenal emanation is the cause of the existence of this world and its non-existence is the cause of the disappearance of this world from our mind.

132. Without intelligence one cannot understand about the existence of the phenomenal emanation. Therefore, we can define this phenomenal emanation, as, dependent on intelligence. We can also define this as independent owing to its non-existence in connection with the Intelligence.

133. The phenomenal emanation has such power, that, even it shows, our individual consciousness, as an inanimate object. It also makes us think our reflected consciousness as *Iswar*.

134. The most wonderful among its different powers, is that power, which completely hides our Soul. This phenomenal emanation is a wonder worker.

135. As we can attribute Liquidity to water, Heat to fire, Hardness to stone, etc., likewise, we can attribute wonder working power, to the phenomenal emanation.

136. As long as one is guided by the phenomenal emanation, so long, one cannot understand or does not try to understand about the Great Soul. After attaining the True Knowledge the phenomenal emanation is dispelled.

137. The followers of the *Naya* believe in the reality of the world, they commence an argument, refute it and finally end it, by proving the reality of this world. But the followers of the *Vedanta*

who knew about the unreality of this world, believe its existence owing to illusion only. Therefore we cannot believe in the reality of this world.

138. When your (*i.e.*, the follower of the *Naya doctrine*) argument is illogical from the beginning, so your conclusion must be illogical—I can easily show you that.

139. Therefore, every intelligent man ought to believe in this phenomenal emanation, and try to dispel it.

140. If you say, how can I understand about this phenomenal emanation, without first of all refuting its existence, then I will draw a conclusion from it. You can do so—I have no objection—I only say, there is no need of going so far, it can be very easily understood.

141. We cannot understand, the existence of this phenomenal emanation, by any outward sign. The wonderful work of it can only be felt by our mind. It is impossible to ascertain its presence by any outward sign.

142. We see the presence of this world, but if we try to know thoroughly any one of its objects, it becomes impossible to conceive it. Therefore, this world is defined, as, caused by the phenomenal emanation. If you think carefully about it, you are bound to admit its presence.

143. If all wise men of this world try to find out the cause, existence, etc., of an object—I am sure they will all be unsuccessful.

144. If you question them, how can this Gross body, etc., be produced from one drop of semen, and why does semen produce them. From one drop of unreal semen—this unreal Gross body, etc., is produced and the individual consciousness, the part and parcel of the Great Soul, enters into the said unreal Gross body, etc., I am sure nobody can solve the above-mentioned problem.

145. Some may answer that it is the nature of semen to produce Gross body, etc., in that case I ask them, how could they attribute the power of production to semen. And how do they know that. I can cite many examples where semen has been unsuccessful in producing the Gross body, etc.

146. Therefore, at the end they will be bound to acknowledge about their inability to answer the question. So the intelligent men attribute the above-mentioned facts to the phenomenal emanation.

147. Can there be any thing more wonderful than the birth of this Gross body, etc., from one drop of semen? likewise, from a small seed the vast *Banyan* tree grows. Those are the actions of the phenomenal emanation. The phenomenal emanation is the cause of everything.

148. Not only this Gross body is the action of the phenomenal emanation, but big trees produced from a small seed, is one of its wonderful actions. Therefore by thinking of the above-mentioned facts, it is better for you to be convinced of the wonderful works of the phenomenal emanation.

149. Those logicians who are ever willing and trying to determine the different functions, causes of origin, etc., of objects, their fallacy have been justly repudiated by eminent men like *Sreeharsa* in their works of *Khandan* (खण्डन).

150. No one can think about them, neither can one solve them with the help of discourse. So it is better for one not to try to muddle up the causes of the production of an object, etc., which is impossible to solve.

151. The phenomenal emanation is the causes of the creation of this world, try to be convinced of that, also during sleep try to feel the Great Consciousness from which this phenomenal emanation is again produced.

152. During sleep the reflected consciousness becomes passive, so the desires which are existing in connection with it also becomes passive.

153. Our desires are reflected on this consciousness. This reflected mind is very faintly felt by us as the *Meghakash* is faintly reflected and seen.

154. This reflected mind, again being combined with consciousness, converts itself into intelligence. Everything is understood by this intelligence.

155. The phenomenal emanation makes us imagine this consciousness as *Iswar*. The *Srutti* also upholds the above-mentioned facts.

156. The above-mentioned consciousness and *Iswar* exist like *Maghakash* and *Jalakash*, because the phenomenal emanation like cloud, rains, desires, as from the cloud rain falls, again our mind reflecting on desires is existing like the *Maghakash*.

157. This creative power of the Great Soul existing in connection with the phenomenal emanation is known as, *Maie* (মায়ী), *Maheshvar* (মহেশ্বর), *Sarbagya* (সর্বজ্ঞ) and *Jagatgoni* (জগৎগোবিন্দী).

158. That consciousness, which is beyond the Vesture of Beatitude may be defined as *Sarbeshvar* (সর্বেশ্বর). It is only felt during sleep. This consciousness is described in the *Vedas* as *Iswar*.

159. *Sarbeshvar*, etc., may be safely attributed to *Iswar*. Nothing is impossible to the phenomenal emanation.

160. Whatever *Iswar* creates, no one can undo it, therefore, we can define Him as *Sarbeshvar*.

161. Intelligence, desires, etc., are created by *Iswar*. We are again guided by our own intelli-

gence and desires, etc. As they are created by *Iswar*, so we can define them as dependent on *Iswar*.

162. As intelligence and desires are not always perfect, so we cannot always understand about the Great Knowledge of the creative power of the Great Soul.

163. *Iswar* being present within the Rational Vesture is guiding us, therefore, He is known as, *Anteryyami* (अन्तर्यामी).

164. The *Vedas* say that *Iswar* is existing in our intelligence. Though He is present within our intelligence yet we cannot conceive Him. He leads us.

165 & 166. As thread the cause of cloth, is existing in cloth, likewise, *Iswar* the cause of existence of every object is present within every object. Again cotton is the cause of thread—so in a cloth, thread and cotton are existing. It is better always to think of Him.

167. Though *Iswar* is present within us, yet we can see the difference among men. We cannot perceive the presence of *Iswar*, we can only understand about His presence by Logical discourse.

168. As threads are the constituents of a piece of cloth, likewise, as every object is created by *Iswar*, so we can define them as the part of the effigy of *Iswar*.

169 & 170. As by contraction and movement of the threads a piece of cloth is contracted and moves about, the cloth has no extra quality than that of thread, likewise, according to our different conditions of mind we know this *Iswar*.

171. *Sree Krishna* addresses the following to *Arjuna*—"Oh Arjuna, The phenomenal emanation which is existing in 'us' is causing us to imagine everything. *Iswar* is present within this phenomenal emanation."

172. Here it means that the phenomenal emanation is existing in connection with the Rational Vesture. *Iswar* is the cause of their existence. *Iswar* is present within the mind of everyone. Being present within the mind of everyone, *Iswar* converts Himself into the Rational Vesture, though naturally He does not convert Himself to anything.

173. The Gross body, etc., can be defined as Instrument, The existence of the soul, in the Gross body or Instrument, can be defined as the *Abhiman*. (অভিমান), it can also be defined as the *Arohane* (আবোহণ), its addiction to virtuous actions can be defined as the *Viraman* (ব্রহ্মণ).

174. It again being guided by the Rational Vesture, which is existing in connection with the phenomenal emanation, leads us to actions. Which again can be defined as guidance by the phenomenal emanation.

175. The *Antaryyami Srutti*, says, and upholds the above-mentioned facts. In every object one perceives the existence of the creative power of the Great Soul existing in connection with the phenomenal emanation, that is, *Iswar*.

176. The sage thinks—that, I have no desire for virtuous deeds, nor am I ashamed of bad deeds—“Oh, God, being present within me, to whatever you will lead, I will perform.”

177. If God, being present within us, leads us, then we become mere tools in His hands—one need not think in the above-mentioned way. Because, though He leads us, still we must try our best to accomplish the work to which He leads.

178. Though *Iswar* is again, Himself guided by our persistent endeavour, yet no one can go against His rules.

179. Being guided by *Iswar*, without caring for the result, if we work, then we attain salvation. The *Srutti*, etc., upholds the above-mentioned facts.

180 & 181. The *Srutti* describes about the sin, which is committed by doing anything against the rules laid down by *Iswar*. Our attribution of *Sarvesvar* is proved.

182. *Iswar* is also destroyer as well as creator. Therefore, He is known as *Jagatgoni*. Production and destruction of an object is known, as, *Pralyah* (প্রলয়).

183 & 184. As, when a cloth, on which a portrait was painted, is spread out, only then we can see the picture. Likewise, during destruction, everything is absorbed by *Iswar*, only during creation, we can see His presence. When the said picture is rolled up—we cannot see it—so during destruction we cannot feel the existence of *Iswar*, because, every object is then absorbed by Him.

185. We can feel the presence of our intelligence, during awakened state, etc., we cannot feel its presence, in sleep, etc. In the above way we can say, that *Iswar* is present during creation and is absent during destruction.

186. *Iswar* has the power of making Himself exist and vanish. Therefore, the followers of *Nimitta Karan* (নিমিত্ত কারণ) and *Parinami Karan* (পরিণামি কারণ) do not believe in the existence of *Iswar*.

187. He is cause of the existence of the inanimate objects. And is known to us by our intelligence.

188, 189 & 190. *Suresvaracharja* (সুরেশ্বরচার্য্য) has proved the existence of the Great Soul by logical and philosophical discourses. In that, he has proved Him to be the cause of the existence of inanimate as well as animate objects. He has proved it by admitting the *Ananyadhyash* (অন্যোনাশ্যাস).

191. The *Srutti* says that from the Great Soul every object is produced.

192. One can easily understand that from the Great Soul everything is produced. The existence of this world is True and naturally produced from *Iswar*. The above-mentioned knowledge is known as *Ananyadhyash* (অন্যানাধ্যাস).

193. As when one puts black paint all over, a painted object, there is no doubt it appears the same all over, likewise, the *Ananyadhyash* being guided by illusion cannot distinguish between *Iswar* and the Great Soul.

194. An ordinary man cannot distinguish between *Meghakash* and *Mahakash*, likewise, they cannot distinguish between *Iswar* and the Great Soul.

195. An ordinary man cannot distinguish between *Iswar* and Great Soul, but if they follow logically and try to understand, I am sure they will easily perceive the distinction.

196. The Great Soul is all-pervading, omniscient, etc., He is beyond our power of conception. He is known as the source of all pleasure.

197. *Iswar* being guided by the phenomenal emanation creates this world. He is quite different from the Great Soul. He is the creative power of the Great Soul. The *Strutti* also upholds the above facts.

198. As the sleeping state converts itself into a dreaming state, likewise, He being present within the body of everyone is known as Prolific nature.

199. Space, etc., might have been created by *Iswar* either all at once or gradually, as a dream might come on gradually or all at once.

200. This prolific nature existing within the subtile body converts itself into their intelligence, etc.

201. As, during evening and very early morning, one cannot see an object distinctly, likewise, during the earliest stage of the creation of this world, every object existed in a hazy state.

202 & 203. As in the first stage of painting everything is hazy, likewise, in the early stage of creation every object was in a hazy condition, exactly as a big banyan tree in the earliest stage is very small, likewise, everything in the early stage of creation was very small.

204. As the light reveals every object, likewise, every object is visible distinctly in the present perfect condition of this world.

205. In the chapter of *Biswarup* (বিশ্বরূপ) of *Purusha Sukta* (পুরুষ সুক্ত) it is said that every object becomes perfect during the perfection of the world itself.

206, 207 & 208. *Iswar*, *Hirannyagarva*, *Birat*, *Projapatti*, *Visnue*, *Rudra*, *Indra*, *Agni*, *Bighnavoirab*, *Mowral*, *Marik*, *Yakha*, *Rakhyash*, *Brahmin*, *Khastrya*, *Vosya*, *Suddra*, *Gæ*, *Asva*, *Mriga*, *Pakshi*, *Asvatta*, *Bat*, *Amra*, *Yab*, *Dhannya*, *Trinna*, *Jal*, *Prosthar*,

Mrityika, *Kastha*, *Bashi*, and *Kuddal* are all the parts of the effigy of *Iswar*. They being worshipped produce good results.

209. A man obtains results according to his worship. According to the object one worships, the results vary.

210. No one without attaining True Knowledge can attain Salvation. To stop dreaming, one must remain awake. There is no other way to stop dreaming.

211. *Iswar*, "Self" and Gross body are created and imagined by the Great Soul.

212. *Iswar* and Self which is existing in connection with the Rational Vesture, are guided by the phenomenal emanation, who are again the creator of this world.

213. *Iswar* is the creator of every object and He is present within them. Salvation, etc., are again imagined by "Self."

214. Followers of other doctrines do not understand about the Great Soul. Only owing to illusion quarrel for nothing in determining the difference between *Iswar* and Self.

215. We do not at all like to argue with them. We feel very sorry for them. We really feel very happy when we meet a man who has really attained the True Knowledge, etc.

216 & 217. Worshippers of *trees*, etc., *Yogis*, etc., cannot think about the Great Soul and always illogically argue about *Iswar*. Followers of *Sankhya* even could not properly distinguish between *Iswar* & *Self*. Till one can conceive the Great Soul, he cannot do anything properly. They neither attain salvation nor pleasure.

218. You might say that some of them think of God more logically than others, so some of them are bound to attain better results, to that, my answer is, what does it matter if a man in dream thinks himself to be a crowned king or a beggar.

219. Therefore it is always preferable to forego the dispute between *Self* and *Iswar* and to attain the True Knowledge.

220. If to attain the True Knowledge, you want first of all to think about the Self and *Iswar*, do so. I have no objection, but my only request to you—that do not forget about the Great Soul.

221. If you say, that, as self is enjoying everlastingly and is conscious, also, after thinking about Self and *Iswar*, according to the opinions of *Sankhya*, then *Tat* and *Tam*, mentioned in the *Yoga-sastra*, become identical,—then listen to me.

222. We do not admit them—only we admit them as a first step towards attaining the True Knowledge.

223. People guided by the phenomenal emanation think a great deal about “*Self*” and *Iswar*. Only to show them the contrary, we use the words *Tat* and *Tam*.

224. *Ghatakash*, *Mahakash*, *Megkakash*, and *Jalakash*—are their fit example. We have already described about them.

225. As *Ja'akash* and *Meghakash* are both water and cloud, only known by different names—but *Ghatakash* and *Mahakash* their causes of existence remain in perfectly pure condition.

226. Likewise, the Rational Vesture and the Vesture of Beatitude are guided by the phenomenal emanation. But the individual consciousness and the great consciousness, their causes of existence are existing in a pure state.

227. We only admit some arguments of *Sankhya* and *Yoga-system* as a beginning. There is no harm to filter Truth from every code of religion. We can admit their opinion of Gross body as the material covering, in which the soul is existing.

228. If the followers of *Sankhya* do not distinguish between the Great Soul and our Soul, also the *Yogis* give up the idea of the reality of this world, and if the followers of *Vedanta* do not imagine the existence of *Iswar*—then no distinction becomes perceivable, among the above-mentioned *Sankhya* doctrine, *Yoga doctrine* and *Vedantic doctrine*.

229. By attaining the knowledge about Truth only, one cannot attain Salvation. A man who thinks this world to be true cannot attain Salvation. Only the knowledge of the Great Soul is the cause of Salvation.

230. As, the reality of this world is an impossibility, likewise, only the knowledge of Truth—which may be false, cannot lead one to Salvation.

231. The nature of *Prikritti* is to glorify the Self. *Iswar* leads it to that. Therefore how can one attain Salvation ?

232. If you say that, seeking after True Knowledge and Salvation is caused by illusion only, then you admit *Sankhya* doctrine about the phenomenal emanation.

233. If you say to attain Salvation, etc., one is bound to admit different stages of Self, there is no necessity of that, because the phenomenal emanation is doing that.

234. Cannot you feel the works of this phenomenal emanation ? *Srutti* has described about it fully.

235. Actually “it” is never destroyed. It has no birth, tie, salvation, desires, etc., this is the Soul.

236. By comparing the phenomenal emanation to a cow, we may say, that it has two calves, viz. :—*Self* and *Iswar*. They are always drinking the milk of Duality. Yet it cannot affect the Unity.

237. The one Great Consciousness is known as (পূর্ণব্রহ্ম) *Purna Brahma* and *Kutastha Brahma* (কুটস্থব্রহ্ম) according to different attributions. Like *Mahakash* and *Ghattakash*, which have no difference at all yet one attributes difference to them.

238. The Great Soul is existing now exactly in the same way, as He did before the creation. In future, there is no doubt, He will exist in the same way. Only the phenomenal emanation is the cause of our illusion.

239. Those who know the above-mentioned facts, can save themselves from illusion. Yet they may be even sometimes be guided by the phenomenal emanation.

240. The ignorant people are sanguine about the reality of this world. Therefore the Duality which is guiding them cannot be perceived by them.

241. The sages just think in the contrary way to the ignorant men. Therefore people attain salvation or become addicted to this world according to their individual thought.

242. If you say, that we can perceive the Unity. It is illogical to say in the above way because He is ever present in us, as our consciousness. If you again say though He may be present yet we cannot feel His presence properly. You cannot say that also, because He is always present before us as Duality.

243. When in Unity or in Duality, the Great Soul is present, then why not describe about the Duality in the same way as you describe about the Unity.

244. If you say as the Unity is contrary to the Duality—and though the consciousness is present within both, logically they may be same—but in effigy they cannot be the same.

245. As the Duality is guided by the phenomenal emanation so it is an heterodox object. Therefore its effigy must be unreal.

246. First of all be convinced, that the phenomenal emanation is the cause of the existence of this universe. Then try to know about the Unity.

247. Even then if you are guided by Duality constantly think of the real object, you will succeed.

248. If you say, How long shall I go on trying? then my answer is—do not be disheartened—try, you are bound to succeed—because God is always kind to those who persistently endeavour.

249. If you say that even after attaining the True Knowledge, if I am guided by Hunger, etc., then how can I remain quietly? To that my answer is, that you may attain the True Knowledge, but it is impossible to free oneself from Hunger, etc., when one is compelled to bear this Gross body. Anyhow Hunger, etc., have no connection whatsoever with the attainment of the True Knowledge.

250. If you say that when *Ahankar* (অহংকার) is the cause of all trouble, then, it must hinder my attaining the True Knowledge, to that my answer is,—do not imagine about *Ahankar*, then it cannot hinder your progress towards the attainment of the True Knowledge.

251. Even then, if you are troubled by desires, etc., do not give in—try on—you are bound to succeed.

252. When one attains the True Knowledge, then one is certain of the falsity of everything. After attaining the True Knowledge, one feels that he cannot believe in the reality of this world.

253. We always admit about the Great creative power of the Great consciousness.

254. During the want of consciousness one cannot understand about anything. Therefore we can define this consciousness as Real. But for the want of consciousness the inanimate objects are defined as unreal.

255. The Duality which is created by *Iswar*, as a man makes a pot, if you admit their creation as unimaginable, then their falsity which has already been proved must be admitted by you.

256. We have already proved the consciousness as Self-luminous and *Aparaksha* (অপরোক্ষ). Also we have proved about the unreality of inanimate objects. Even now those who do not admit about

the attribution of *Aparaksha* to consciousness, they think most illogically. Because when you admit consciousness as Self-luminous you are bound to admit the attribution of *Aparaksha* to it—because—A Self-luminous object must be *Aparaksha*.

257. You may say—many do not believe in the above-mentioned way, then my answer is, what does it matter about the way in which the ignorant men think. Some believe that our Gross body is the Soul, would you like to believe it?

258. If you say owing to ignorance some believe in the above way, then my advice to them is, to think logically and then they will understand everything.

259. When after attaining the True Knowledge one can free himself from desires, then one attains the everlasting peace. The *Srutti* also upholds the above-mentioned facts.

260. At that time all our desires vanish. The *Srutti* upholds the above-mentioned facts.

261. Because owing to illusion we confound between the *Ahankar* and consciousness so we think that “I am for Self only.” The above-mentioned thoughts can be defined as *Kamana* (कामना).

262. Though *Kamana* is bad, yet if we succeed in distinguishing between *Ahankar* and consciousness, then nothing can deter our advancement. Because

the attainment of the True Knowledge is the cause of the dispelment of desires.

263 & 264. Even after attaining the knowledge about Unity as owing to Sins one cannot enjoy peace, likewise, though one may succeed in bringing down desires—yet for previous habits, one is sometimes troubled by them. They cannot affect the True Knowledge as by fever one's body does not become disfigured.

265. If you say, that, before bringing the desires under control, there is no chance of our union with the Great Soul, then you have not understood it thoroughly—because—when we succeed in uniting our Soul with the Great Soul, then one has not to suppress desires with trouble, they become passive by themselves.

266. If you say, the ignorant people do not know that, then I say, destruction of desires can only be done by the Great not by the Ignorant.

267. Desires are existing just in the same way in a sage as in an ignorant man. The distinction only lies in their controlling the same.

268. No distinction exists between the behaviour of an ignorant man or a sage. Only the distinction is perceived by their education.

269. Sages are neither addicted to anything nor they are desirous of anything. Whatever worldly actions they are bound to do they do indifferently—

because, they are forced to do them. They never care for the fruits of their works. They only perform actions in the above-mentioned way, because they have already suppressed their desires.

270. If you think that the sages are always indifferent to every action—then the word *Bat* (३९) cannot exist—because, non-performance of any work is the sign of an invalid, not of a sage—sages, always work without caring for the fruit of the work.

271. It becomes illogical to attribute disease—to the indifference of work of the sages.

272. The sages are always indifferent to what they eat, where they live, etc.

273. No sage can live without food, only they avoid people for the fear of being disturbed.

274. Only people become addicted to Sin for the bad company they keep. Therefore, it is always best to be away from bad company.

275. If the ignorant people blame sages for Shunning Company—it does not matter because, one who is always enjoying peace—what does he care if people speak ill of him.

276. True Knowledge, freedom from enjoyment, and cessation of desires, are dependent to one another, and they all go together—though rarely we see cases where they do not go together.

277. Their causes, actions, and nature are quite different to one another—I will describe about them later on.

278. Being disgusted with everything of this world trying to give them up and suppressing, desires may be defined as the cessation of desires.

279. Thinking about the Great Soul, Hearing logical discourses about Him, understanding Him, and being convinced of His existence always trying in uniting the individual Soul with the Great Soul can be defined as the True Knowledge.

280. After bringing one's desires under his own control and concentrating one's mind to the Great Soul, not caring for any worldly object, may be defined as freedom from enjoyment.

281. Among them True Knowledge may be admitted as the best, other two may be defined as a help to attain the True Knowledge.

282. Existence of the above-mentioned three qualities all at once in a man is very rare—generally one may be more prominent than the others.

283. Only with the help of the cessation of desires and freedom from enjoyment one cannot attain Salvation. They only enjoy Heavenly bliss.

284. Only with the help of the True Knowledge one may attain Salvation but cannot free himself from miseries.

285. The utmost limit the cessation of desires may reach, is not to wish for anything, but by attaining the True Knowledge one feels as much for another as himself.

286. As during sleep one forgets about the external objects, likewise, in conscious state forgetting every object may be defined as freedom from enjoyment.

287. Though for the actions committed in the former life, a sage may feel angry, yet, he does not forget about the Great Soul.

288. Sages may be guided by the results of the actions committed in the former life, yet it does not affect the True Knowledge.

289. As a portrait is painted likewise the Duality is created by the creative power of the Great Soul existing in connection with the phenomenal emanation. Every one ought to try to free himself from the phenomenal emanation.

290. Those who read this chapter carefully can attain freedom from illusion, after thinking about it.

CHAPTER VII.

LIGHT REVEALING THE ATTAINMENT OF SATIETY.

1. It is said in the *Srutti*, that, one who knows, that no difference exists between the individual soul and the Great Soul, can never be willingly guided by desires.

2. We will describe about the different opinions of the *Srutti* in this chapter, also how one can attain the Heavenly bliss after attaining Salvation.

3. The *Srutti* says, the phenomenal emanation with the help of reflected consciousness imagines “Self” and *Iswar*. Again—Self and *Iswar* are the creators of this world.

4. From the commencement of creation till its perfection, *Iswar* is the creator of every object. From consciousness till Salvation everything is imagined by “Self.”

5. The Great Soul is freed from every object. A part of Him, being present in our Gross body, without any connection with anything whatsoever becomes known as our Life. This life can be defined as *Purush* (पुरुष).

6. The individual soul is again existing in connection with intelligence, which is guided by the worldly actions, etc., our soul is not guided by anything. As the soul is existing in connection with intelligence. Therefore, it is guided by actions, an illusion cannot exist without a foundation.

7. This reflected consciousness is guided by illusion—and it is the source of our thought of “I am doing everything myself.”

8. When it is not guided by illusion, then it can understand, that “I am the part of the Great Consciousness,”—and feels happy.

9. If you say that it is impossible to attribute “Self” to consciousness, then how can our individual consciousness think themselves to be Self. Here *Aham* (अहम्) has three meanings, one direct and two indirect meanings.

10. The perception of no difference between the Individual and Reflected consciousness may be defined as the direct meaning of *Aham*. Generally people use *Aham* in the above-mentioned ways.

11. The Reflected consciousness and the Individual consciousness are each separately known as *Aham*. Learned men, for general use and for the examples of the *Vedas* use *Aham*. The above-mentioned two meanings of *Aham* may be defined as indirect meaning.

12. The sentence “ I am going ” which is used by general people a great deal—here the word separates, the individual consciousness, from the reflected consciousness and it means the reflected consciousness.

13. In the *Vedic* example “ I am the Great consciousness ” here *Aham* means the individual consciousness.

14. If you say, education and ignorance are one of the actions of the reflected consciousness—it cannot be the action of the individual consciousness, still, how can you admit the reflected consciousness as different from the individual consciousness—it is a part and parcel of the individual consciousness.

15. In fact the reflected consciousness and the individual consciousness are all the same. The word “ Reflected ” is only a false name, every consciousness is derived from the individual consciousness.

16. If you say that “ the attribution of self to the individual consciousness ” is false, I do not even then refute you. As, when we mistake a rope for a snake then, the movements, biting, etc., is impossible in the rope—though we think it to be a snake, likewise, the attribution of “ *Ahankar* ” either to the individual consciousness or to the reflected consciousness is improper.

17. Though the attribution of “Self” is improper to the individual consciousness, yet the above-mentioned knowledge helps in dispelling illusion. Whatever may be the thought of one—one gets results according to that, so sometimes false knowledge, dispels false knowledge.

18. In the above-mentioned way, He who is self while existing in connection with the reflected consciousness, can be defined as the Great Soul, when existing in connection with the individual consciousness, but unless one succeeds in thinking that no difference exists between the reflected and the individual consciousness one cannot attain the True Knowledge. The *Srutti* upholds the above-mentioned facts.

19. One is certain of the existence of this Gross body, but very few are certain about the existence of their individual consciousness.

20. He who is certain of the existence of the Individual consciousness as much as of his Gross body, though he may not care for the Salvation—yet, he is bound to attain the desired Salvation.

21. If you admit the above-mentioned knowledge as *Aparaksha*—it does not matter, because the Self-luminous individual consciousness is always *Aparaksha*.

22. As ten men were guided by illusion, likewise, though our individual consciousness is *True*

and *Aparaksha*, yet the attributions of *Paraksha*, *Aparaksha*, knowledge and illusion are possible.

23. Once upon a time, ten men crossed a river on reaching the other bank, they commenced to count themselves to see if all have arrived safely. But while counting, the counter omitted himself from counting—so instead of finding ten men they were perceiving only nine men.

24. Then owing to illusion they commenced to lament for the death of the tenth man. This may be described as the concealing power of illusion.

25. Their lamentation for the death of the tenth man, may be described as the action of the distractive power of illusion.

26. At that time, a man came and said, that, “all ten of you are here, no one has died” then they came to their senses—this may be defined as *Paraksha-jnan*.

27. After being convinced that the tenth was really not dead, they became very happy.

28. As, in the above-mentioned story, we have described about the *Paraksha*, and *Aparaksha jnan*, also about the concealing and the distractive power of illusion,—likewise, we can attribute seven stages to our Soul—which I will describe in the next *Sloka*.

29-30. When, being addicted to the world, one cannot understand about the individual consciousness, we can define that as illusion, our feeling of

its want can be described as the concealing power of illusion and our sense of “ I am doing everything, I am enjoying everything ” can be defined as existing owing to the distractive power of illusion.

31. Learning about the existence of the individual consciousness from another, may be defined as *Paraksha jnan* (পরীক্ষ জ্ঞান) and understanding about it by logical discourse may be defined as *Aparaksha jnan* (অপরীক্ষ জ্ঞান).

32. When one can forsake the sense of “ Self,” as well as bring under control the desires, this can be defined as *Sokapanoedan* (শোকাপনোদন) and the pleasure and satisfaction one derives from it may be defined as *Tripti* (তৃপ্তি) and *Harsha* (হর্ষ).

33. The above-mentioned seven stages can be attributed to Self, but it does not affect our individual consciousness at all.

34. They are the causes of salvation or addiction to the world. Among them, the concealing and distracting power of illusion and illusion itself are the causes of our addiction to this world. Others are then the causes of our salvation.

35. Before the commencement of any philosophical discourse—our feeling of that ‘I am nothing’ can be defined as illusion.

36. Being guided by logical discourses trying to prove the existence of the individual consciousness and after proving its existence behaving in the way

as if the individual consciousness is not existing, this can be defined as the concealing power of illusion.

37. Attribution of Gross body to the individual consciousness and also the attribution of Self to subtile body as well as to the reflected consciousness, can be defined as the distractive power of the illusion—it is the cause of our addiction to this world our imagination of enjoyment and existence of this world is caused by the distractive power of illusion.

38. Though before reaching this state, illusion and its concealing power are prominent, yet, the last state of distraction is an action of the world—it has nothing to do with our individual consciousness.

39. Again before coming to this state of distraction, the idea which exists may be defined as illusion and its concealing power.

40. If you admit, that, as an argument to be refuted and also distraction is produced from illusion and its concealing power, then, I think, it is better to attribute them, to the Great Soul, that is generally illusion and its power of distraction and concealment hinder us our thinking of the Great Soul. Everything can be attributed to the Great Soul—because, without His presence the presence of any other object is an impossibility.

41. We perceive, the sense, *viz.*, “I am a worldly man, I am a sage,” etc., in men only, but those senses cannot be perceived in the Great Soul.

42. I do not refute that, because, I cannot conceive the Great Soul, neither can I understand about His presence owing to my ignorance—this can be perceived in men only.

43. The sages of yore, have described that the Great Soul is only the support of illusion, here they did not mean that the Great Soul is illusion, but they meant that the Great Soul is very kind to the illusive people.

44. By attaining *Paraksha* and *Aparaksha* Knowledge, illusion vanishes. We also then understand about the Great Soul.

45. After attaining *Paraksha jnan* one can attain freedom from illusion and by attaining *Aparaksha jnan* one understands about the Great Soul.

46. When once one gets freedom from illusion then desires and the world cannot trouble him.

47. After attaining freedom from desires—one attains everlasting satisfaction and happiness.

48. One who has attained the True Knowledge and Salvation can he be again willingly guided by the world and desires? He enjoys everlasting Happiness.

49. We have already described the knowledge divided as *Paraksha* and *Aparaksha*. The first state of the *Aparaksha jnan* is, perceiving the self-luminousness of an object, and perceiving its effigy

with the help of intelligence, can be described as its second state.

50. As an object may be Self-luminous, likewise, the *Paraksha jnan* is Self luminous. By that we can understand the existence of the Self luminous Great Soul.

51. The admittance of the existence of the Great Soul may be defined, as, *Paraksha jnan*. We cannot define it, as illusion.

52. When a man wants to prove the non-existence of the Great Soul, then he is bound to be guided by examples only. But there is nothing to hinder one from proving the existence of the Great Soul. Therefore, nothing can hinder us from proving this existence.

53. If you admit, the utterance of the name of an object as an illusion, then, you are bound to say that the knowledge about sound is an illusion because, by utterance of name we understand very little about the object.

54. Also the object known by the *Aparaksha jnan* its *Paraksha jnan* cannot be admitted as an illusion, because, without attaining *Paraksha jnan* at first, one cannot attain *Aparaksha jnan* at all.

55. If on account of existence of illusion with the knowledge you say that the objects themselves are illusions, then you are bound to admit pots, &c., as illusive, and they have no existence at all, though

the Great Soul is only one—yet, one divides Him according to His actions.—His divided parts cannot be admitted as illusive.

56. By the help of *Paraksha jnan* one succeeds in knowing the unreal objects and by the help of *Aparaksha jnan* one knows, that part of the object which is unrevealed to the ordinary people.

57. As among ten men, the existence of the tenth man may be defined as *Paraksha jnan*, likewise our knowledge about the existence of the Great Soul may be defined as the *Paraksha jnan*. In both the cases the concealing power of the illusion is same.

58. As among ten men, when one points out to them, that you are the tenth man, then they actually meet the tenth man, likewise—when we succeed in knowing that our Soul is a portion of the Great Soul, then we succeed in meeting Him.

59. Or, when one answers, you are the tenth man, to their question of who is the tenth man, then they remember and see the existence of the tenth man, likewise, by knowing our soul one can know the Great Soul.

60. Among ten men, their sense of the existence of the tenth man, can be defined as one free from doubt, and True, because there cannot be any mistake in that.

61. First of all after knowing the existence of the Great Soul, one attains the *Paraksha jnan*. Afterwards the sense of "I am the Great Soul" may be defined as *Aparaksha jnan*.

62. When once a man succeeds in attaining the *Aparaksha jnan*. He can never forget it again. So it can be defined as the cause of Salvation.

63. The Great Sage *Vrigue* (४३) attained *Paraksha jnan* by thinking about the production of every object by the Great Soul. Then gradually by logical and philosophical discourses he attained the *Aparaksha jnan*.

64. Though *Vrigue*'s father spoke to him about the Great Soul, yet he never told him about the *Aparaksha jnan*, still he told him about the creative power of the Great Soul, which is existing in connection with the phenomenal emanation.

65. Therefore, *Vrigue* after attaining the *Aparaksha jnan*, told repeatedly about the unreality of the Gross body, &c. and succeeded in combining his individual pleasure with the Great Pleasure.

66. He described the Great Soul, as, source of all knowledge, ever true, and ever present in every object. He is also present in our intelligence which is existing within this Gross body. The pleasure which we derive from our Soul is also defined by *Vrigue* as the effigy of the Great Soul.

67. After knowing about the existence of the Great Soul. He went four times to his *Guru*, to question him about the attainment of the *Aparaksha jnan*.

68. With the help of the *Paraksha jnan*—we can understand that the Great Soul existed before the creation of this world, then by proper philosophical discourse and attribution we can attain the *Aparaksha jnan*.

69. By reading the *Vedas* we attain the *Paraksha* knowledge : and afterwards by proper logical and philosophical discourses we attain the great *Aparaksha jnan*.

70. Therefore, to attain the *Aparaksha jnan* always think properly. It is the only way of attaining the *Aparaksha jnan*.

71. Our individual consciousness, guided by our desires, can be defined as *Asmat* (अस्मत्) and the cause of the existence of the knowledge of *Tat* (तत्). It is also known by the sages as *Tam* (तम्).

72. The Great Soul, who is the source of all knowledge, cause of the existence of this world, who is known to us directly, who is ever true, is known, as, *Tat* (तत्) by the sages.

73 & 74. The false religion, attributes, either duality or exhuberance to the Great Soul, it also defines Him, sometimes to be directly or indirectly known; so it admits and attributes metonymy to

Him. As in the sentence, “ This man is Debdatta ” and after giving up the contrary portion, as, metonymy can be attributed to it, likewise in the sentence “ You are the Great Soul ”—after giving up the contrary portion— Metonymy can be attributed to it.

75 & 76. The individual consciousness existing in every one, may be defined as *Annyananda* (অন্যানন্দ) and an effigy of the Great Soul. Again the Great Soul who is *Annyananda* is the individual Soul. The above-mentioned thought can be defined as *Akhandoikaras* (অখণ্ডৈকরস).

77. When we perceive that no distinction exist between the Great consciousness and the individual consciousness then the Self in us, and the indirect sense of the Great Soul vanish. Then our individual consciousness becomes a source of knowledge.

78. We have already said that by following the sayings of the Great men one can attain the *Aparaksha jnan*. Even then, he who does not admit it, must be a very ignorant man.

79. If you say, by argument one can attain *Paraksha jnan*, I then say, that it is an impossibility, which I have already proved in the anecdote of “ Ten men.”

80. If you admit that by following the sayings of the sages one attains *Paraksha jnan*—then you who is trying to prove the sameness between the

Great Soul and your soul, in the *Aparaksha* way, then according to your argument, the attribution of *Aparaksha* to us, which is an axiomatic truth, becomes a falsity. Then you can easily understand how logical your arguments are.

81. You prove also the common saying, that owing to, too much intelligence, even one loses his capital. Never say again, that, by following the sayings of the sages, one attains *Paraksha jnan*.

82. If you say, that, the individual consciousness being guided by desires can be defined as *Aparaksha*, then I ask you, the Great Soul who is beyond any attributions, how can you define Him as *Aparaksha*.

83. We need not say, anything about the above-mentioned facts anymore, because it is very insignificant, one cannot understand about the Great Soul without attributing a title to Him. Till one cannot succeed in knowing the Great Soul under a title, he cannot understand about His Unity.

84. The only difference between the great and my soul is that I am guided by desires, whereas, He is not guided by anything.

85. As one can attribute a title to an object—likewise, one can attribute a title to the Great Soul. As the title “chain,” is just the same, whether it is made of iron or gold.

86. As, one proves the existence or non-existence of an object—likewise—in the *Vedanta* the above-mentioned principle has been followed in proving the existence of the Great Soul. All the leaders of yore of the *Vedanta*, followed the above-mentioned rules.

87. If you say, that with the help of Metonymy if the meaning of the word *Aham* is given up, then how does it become possible to understand that ‘I am the Great Soul.’ You need not be afraid of that, because we do not mean to take the help of Metonymy in cases like this.

88. When we divide self from the consciousness then what remains can be defined as the Great Soul.

89. The Great Soul though self-luminous, can be understood by the intelligence only, our consciousness cannot conceive Him. The Sages of yore, uphold the above-mentioned facts.

90. As, by intelligence we understand about the existence of an object and it is reflected on our consciousness, likewise, though the Great Soul can be understood by your intelligence, yet our consciousness cannot reveal Him. He is Self-luminous.

91. We can say that the Great Soul is understood by our intelligence only for the purpose of dispelling the illusion. He is self-luminous. He cannot be revealed by our consciousness.

92. As to see an object, we are dependent on our eyes and light, but while perceiving a light we only require the help of our eyes, likewise, we want the help of intelligence to dispel illusion. To perceive the Great Soul we are not dependent on our consciousness.

93. After sometime every Soul is bound to be absorbed by the Great Soul. It then never produces any result as the worldly affairs do.

94. The *Srutti* says, The Great Soul is conceived by our intelligence only, not by our consciousness.

95. He who has attained the True Knowledge, can he be again guided by this world willingly? By this we can clearly see that our soul is the part and parcel of the Great Soul. This can be also defined as *Aparaksha jnan*.

96. After attaining the *Aparaksha jnan*, it is always better to continue the discourses for the purpose of making it everlasting.

97. Till you are convinced that you are the Great Soul, up to then, you must always continue the discourse, &c.

98. Contrary thoughts are a great hinderance to the *Aparaksha jnan*.

99. If you are afraid of its instability continue the discourse, it will be permanent soon.

100. According to the *Vedanta*, the admittance of the consciousness of the Great Soul,—and our convincement of the same,—can be defined as *Shraban* (শ্রবণ).

101. The above-mentioned facts have also been described, by *Vyash*. Seeking after the Great Soul with the help of *Sraban* can be defined as *Manan* (মনন).

102. Owing to the actions of former life, we constantly think this Gross body to be Real.

103. This thought can be defined as *Biparit Vabana* (বিপরীত ভাবনা). It can be dispelled by the concentration of mind. Before seeking after the True Knowledge, one can attain the concentration of mind by worshipping images.

104. Because one attains the concentrative power of the mind, by worshipping images, therefore the *Vedanta* advises. the worship of images, before seeking after the True Knowledge. Though one may try to worship the Unity before worshipping any image, he can also attain the concentrative power of the mind. That only happens in a man, who has worshipped a great deal in the former life. But for the ordinary men—it is better to worship an image—and acquire the power of concentration. Once one succeeds in acquiring it—the worship of the Unity becomes easy and not tedious.

105. Always thinking about the Great Soul, Trying to conceive Him by discourses, and trying to concentrate the mind to Him, can be defined, as, *Nirgun Upasana* (निर्गुण उपासना).

106. The intelligent man must always seek after the Great Soul, without trying to show his learning.

107. In the twenty second *Slok* 1. of the ninth Chapter, in *Bhagabat Gita*, *Sreekrishna*, addresses the following to *Arjuna*,—"Oh, *Arjuna*, Among the worshippers of mine -He who performs the *Nirgun Upasana*—I lead him only to Salvation."

108. The *Srutti* for the purpose of driving away the contrary thoughts. advises, the practice of the concentration of mind.

109. Thinking in the contrary way about anything, than the proper way, may be defined as the contrary thought. Being guided by this thought, one thinks his own father as an enemy.

110. Likewise, our thought, of the Reality of this world, the Gross body, &c., can also be defined as the contrary thought.

111. The contrary thought is a great hindrance to the thought of the Great Soul. But if one constantly thinks of Him, the contrary thought, then, gradually vanishes.

112. Now I will describe, if there is any fixed rule for the above-mentioned thought, as there are fixed rules for the worship of an image.

113. By eating, our hunger is dispelled, there we see the immediate result, but one cannot obtain any immediate results from the thought of the Great Soul. Also one cannot lay down any fixed rule for eating, &c., so it is impossible to lay down any fixed rule for the thought of the Great Soul. Some leaders of religion have laid down rules for the thought of the Great Soul. Such as regularly meeting three or four times a day to think about the Great Soul, but this kind of fixing any rule about thinking of Him is illogical, because then one's mind may not be in a state to think of Him. Therefore, those laid down rules of some of the sages--is nothing but trying to deceive the ordinary people. One ought to think of Him. Whenever one is inclined to do so.

114. No one can lay down any fixed rule for eating, &c.

115. In the worship of images there are fixed rules, unless they are followed, people think that they commit a sin.

116. As hunger is the oppressor of this Gross body likewise contrary thoughts are a great hindrance to the thought of the Great Soul. Try to concentrate your mind to Him, whenever you can.

117. The only way to dispel contrary thought is to constantly think of the Great Soul. We cannot lay down any rule for the concentration of mind, &c.

118. Our concentration of mind to the worship of images can be defined, as, *Dhyan* (ध्यान). This *Dhyan* makes our mind peaceful.

119. In the thirty-fourth *Sloka* of the sixth Chapter in *Bhagabat Gita Arjuna* addresses the following to *Sree Krishna*—“ Oh, *Sreekrishna*, to make this restless mind steady *Pranayam* is the best, but it is very difficult to follow, so under the circumstances *Dhyan* is the best.”

120. *Vashistha* says—“ As drinking all the water of an ocean, breaking and levelling the Himalayas, &c.. are an impossibility—likewise, without *Dhyan* to make a restless mind, peaceful is an impossibility.”

121. There are rules for making the mind passive. But one cannot fix any rule nor any time for the thought of the Great Soul. This thought is a great pleasure to mind.

122. The Great Soul is the only True Object and the world is false, this thought may be defined, as, *Dhyan*.

123. Agriculture, Trade, Service, &c., seldom distract our mind, because, they have nothing to do with the Great Soul.

124—125. Eating, &c., cannot distract our mind. Suddenly a sage may be guided by hunger, yet it cannot distract his mind. Therefore one need not try to give up eating. Nothing can hinder one from attaining the True Knowledge, except the contrary thought—Eating, &c., cannot produce any contrary thought.

126. Followers of other doctrines cannot think properly of the Great Soul, on the other hand, they have got a chance of forgetting Him altogether.

127. Therefore the *Srutti* advises, that, those desirous of knowing the Great Soul—ought to give up every thing, except the thought of the Great Soul.

128. If you say, though one may know about the Great Soul, yet one cannot give up eating—likewise, one need not discard the other systems of worship, to that my answer is, certainly no one can live without food, but, if the system of worship which followed, be slightly illogical one then need not give it up, but, one ought to give up that system of worship which is perfectly illogical.

129. If you say, that *Raja Janak*, &c., though they attained the True Knowledge, yet, they did worldly actions, such as, governing their kingdom, &c., to that my answer is, they were so much convinced about their permanency of their True Knowledge, that though they did worldly actions, it could not affect their True Knowledge. If you

are so much convinced about the permanency of your True Knowledge you can also do whatever you like.

130. When one is convinced about the falsity of ~~this~~ world he is no longer guided by the desires of the former life, then he is only guided by its actions.

131. Though a sage is obliged to do worldly actions, for the works of the former life, yet, he is never addicted to it, or, he may be addicted to it, because, no one can do anything more than what is marked out for him for the actions of the former life.

132. A sage or an ignorant man, is guided just in the same way for their actions of the previous life. The sages—never express about their sorrows which the ignorant men do.

133. When a man walks a distance, the trouble is not the same in every man, because a man used to walk does not suffer so much as a man not used to it.

134. A man who has attained the True Knowledge—can he again willingly be guided by desires etc ?

135. When one can think every object as unreal, then he cannot desire for a thing. As a lamp cannot burn without oil, likewise gradually, he attains such state that he exists without desires, so nothing can trouble him.

136. He who knows about the falsity of the phenomenal emanation, he cannot wish for it any more—rather he tries his best to give it up.

137. A sage cannot be either addicted to women, or pleasure, -- he gives up everything by understanding their unreality.

138. For earning money, men suffer a great deal—sometimes they commit great Sins, etc., they have to travel a great distance, etc., and after they succeed in hoarding money they are constantly frightened of robbers, etc., so money is an object to be condemned.

139. What pleasure one derives by enjoying women I cannot understand—a being made of flesh, blood, etc., is certainly not an object of enjoyment.

140. If one tries to think little carefully about the objects of enjoyment, I am sure he will be disgusted with them.

141. As, though one may suffer from hunger, yet one never takes poison. Or one may not suffer from hunger, yet one never takes poison, likewise, a sage can never be addicted to this world, rather he tries to forsake them.

142. As, a slave never works willingly for his master, likewise, a sage who is doing worldly actions for the actions of his former life, never does them willingly, he does them because he is forced to do them.

143. Always the sages feel sorry for performing worldly actions, which they are obliged to do for the actions of the former life. They always think “when shall I be freed from this.”

144. While performing worldly actions, their sadness,* cannot be defined as the sadness owing to the performance of actions, but it is the sadness for performing actions which are altogether false. We only said in the above-mentioned way, because illusion is an impossibility to the sages.

145. During that time, they become satisfied with little—not like the ordinary people who are never satisfied.

146. As by adding fuel, fire cannot be extinguished, likewise, by enjoyment, the desire for enjoyment increases.

147. As, by flattery everybody becomes pleased, likewise, our soul becomes pleased, if we enjoy an object after knowing it to be false.

148. A sage is satisfied with little, because he perceives them as a source of sorrow.

149. As, when a powerful king defeats another king, and takes his kingdom, then the defeated king becomes satisfied, with whatever little is left to him. Before he was attacked, it is certain, that he was not satisfied with his kingdom, he must have tried to increase it.

150 & 151. If you say, the sage who does not like the worldly actions, how can he then be guided by the actions of his former life? To that my answer is, one must be guided by the actions of one's former life—I will describe about it later on.

152. As, a sick man is always eager to eat what is injurious to him, a thief is always wishing to steal, a libertine is even desirous of cohabiting with a queen, if he has a chance, the abovementioned desires can be defined, as desires produced by the actions of former life. Though they are aware that these desires are bad, yet they cannot resist the temptation of, performing them.

153. Even *Iswar* is unable to resist this. *Sreekrishna* addressed the following to *Arjuna* in the thirty-third *sloka* of the sixth chapter in *Bhagabat Gita*.

154. “ Even a sage is guided by the actions of his former life. Every one is guided by this. Even the *Yogis*, who have forsaken this world cannot do anything against it.

155. Every one is bound to be guided by the actions of his former life. Even men like *Ramchandra*, *Yudhistir*, and *Nala*, etc., were guided by it and suffered a great deal for it.

156. Though *Iswar* even is guided by it, yet it cannot affect Him. Because, *Iswar* Himself is the creator of it.

157. The following was questioned by *Arjuna* to *Sreekrishna*—also I am going to describe the answer which *Sreekrishna* gave to *Arjuna's* questions.

158. *Arjuna* questions,—

“ Oh, *Sreekrishna*—though unwilling yet the sages are bound to commit sin—who leads them to that ?”

159. *Sreekrishna* answers—“ Oh *Arjuna*, the most injurious lust is produced from the principle of activity which again produce anger, this combined lust and anger lead a sage to commit sin.

160. “So, oh *Arjuna*, you may be unwilling to perform an action, yet, you are bound to do it being guided by lust and anger, which again is produced for the actions of former life.”

161. The performance of an action, which you are neither willing nor unwilling to do—only you do for the pleasure of another, which again, neither produces pain nor pleasure in you, can be defined as *Para ichhya krita Prarabdha Karma* (পর ইচ্ছাকৃত প্রারব্ধ কৰ্ম). Though its performance is useless to one, yet, one is bound to do it for the pleasure of others.

162. If one says, that, though a sage is even guided by the actions, of his former life,—then, why have you repeatedly asked every one to resist the desire for those thoughts—what is the good of saying so. To that my answer is—though I may say, resist the desires, yet no one can resist it—if one

always thinks about it—he is liable to commit less Sins, etc., than one who does not think about it even once.

163. As, seeds fried in fire cannot germinate, likewise, sages always resist the desires to perform an evil deed. By constant resistance the idea of an evil deed cannot cross his mind at all.

164. As, fried seeds, though cannot be used for the purpose of growing trees, yet, it can be used as food. Likewise, the sages after destroying desires are pleased with little.

165. Sages are satisfied with little enjoyment by knowing the unreality of the object of enjoyment—whereas, ignorant men—think the enjoyment as real and are never satisfied.

166. Though our desire for enjoyment of property, etc., may not decrease, on the contrary it may increase, yet, by knowing the falsity of every object—it is checked to a great extent. Afterwards by attaining the True Knowledge it vanishes altogether.

167. Our thought of, that we are bound to suffer or enjoy for the actions of our former life, may be defined as a dispeller of illusion.

168. Though, the enjoyment is the same whether a man may be a sage or an ignorant one. The only difference we perceive between the sage and the ignorant man, that one is satisfied with little—where

as, other is not satisfied at all and the desire for enjoyment goes on increasing everlastingly.

169. A sage is never addicted to enjoyment, so, it cannot be a source of pleasure or sorrow to him.

170. As a dream or a magician's works are not everlasting, likewise this world produced by the phenomenal emanation is not everlasting—so a sage understanding about the falsity of every object cannot be addicted to it.

171 & 172. The sage always thinks about his sleeping and conscious states. He also cogitates all the objects of this world, as a dream, so he is never addicted to the worldly objects. and is always seeking after the Truth.

173 & 174. As every object of this Duality is created by the phenomenal emanation, so, it can be compared with magic. The sage always thinks in the above-mentioned way. Even his performance of actions, which he is obliged to do, for the actions of his former life, cannot be a hindrance to his knowledge. Because the abovementioned knowledge is a great help to attain the True Knowledge. Actions of the former life is the cause of sorrow or pleasure to us.

175. True Knowledge and the works, one is obliged to do for the actions of the former life—cannot hinder one another, because—they are quite contrary to each other. We become pleased to see

a person who knows about the falsity of every object. Performance of actions for the actions of the former life cannot hinder the attainment of True Knowledge.

176. The ignorant man, who thinks this world to be real and performs actions for the deeds of the former life, for him,—we can say, that, the actions are a great hinderance, to his trial of the attainment of the True Knowledge. After attaining the True Knowledge—though one enjoys—which ordinary men think, that he is enjoying it, thinking it to be real. It is not the case—he enjoys—knowing it to be false.

177. As in a dream—one enjoys many objects, but actually it is not True, likewise, whatever one enjoys during the conscious state is also unreal.

178. If the attainment of the True Knowledge could stop our desire for enjoyment, then we could have defined it, as, the preventor of the fruit of the actions of our former life, but actually it is not the case. We only understand by its help the falsity of every object, it can never destroy our desire of enjoyment—so we can deduce, that the True Knowledge is not a hindrance to the performance of actions, which one is bound to do for the deeds of one's former life.

179. As, men become pleased by looking at the wonderful works of a magician, likewise—a sage is also amused by looking at the falsity of everything—

but he is obliged to do them for his former actions. The True Knowledge is not a hinderance to it.

180. You may say that the *Srutti* says that a sage perceives no difference between his soul and any other objects, then our smelling, seeing, etc., cannot exist.

181. Without the destruction of the feeling of duality—one cannot attain the True Knowledge, then how can he enjoy property.

182. The example of *Srutti*—which you cite—does not apply here. It has been elaborately described in the fourth chapter of *Sarirak*.

183. If you admit that, then you cannot even admit *Yagnavalka* as a sage, because, you say that one is not a sage till his feeling of duality vanishes. But one whose duality has vanished cannot even speak.

184. If after dispelment of the duality, you attribute *Aparaksha jnan*, then you are bound to admit its existence during sleep. Because in sleep a man does not speak, likewise, after the dispelment of Duality one cannot speak.

185. If you again say, that in sleep one forgets about Self, so I cannot admit it, then you define and admit that no difference exists between the True Knowledge and the Knowledge of Self, therefore, you make no distinction between the Knowledge of Self and the True Knowledge.

186. Again,—if you define, the combination of the True Knowledge and the Knowledge of Self is the Knowledge of the Great Soul, then, you are bound to admit, the inanimate objects as possessed of the knowledge about the Great Soul—because, they are devoid of the feeling of Duality.

187. Then I may say, that, as, the possession of the True Knowledge is an impossibility by the inanimate objects, likewise, your arguments are most illogical and you cannot attain the True Knowledge,

188. If you admit only the knowledge of our soul as the True Knowledge, then, I have nothing to say, in that case you are bound to admit the Truth of my doctrine. After admitting the True Knowledge try to admit about the concentration of mind, which, leads to the True Knowledge.

189. We have already said that the world is created by the phenomenal emanation. Therefore, the enjoyment by a sage is nothing, he enjoys it thinking it to be false.

190. We have already said that people cite the examples of *Sastra*—according to their liking—some of the *Sastras* say—that sages cannot be guided by desires,—whereas,—some say, that sages are even guided by desires. But I say, that, sages are also guided by desires but they cannot be a hindrance to his True Knowledge.

191. The sages are convinced about the unreality of this world. So, they cannot desire for the worldly objects, therefore, he cannot be willingly guided by desires. Only the desires for enjoyment, vanish for want of desires. Here the best course to follow is to try to dispel desires.

192. If any one thinks, that the soul is not the enjoyer, then what is the good of taking so much trouble to dispel desires? To that my answer is, though our soul is not enjoying anything, yet, before the attainment of the True Knowledge it is addicted to dear ones. At that time, owing to illusion it is guided by desires. Unless one tries to dispel desires, one cannot attain the True Knowledge. The *Sruti* also upholds the abovementioned facts.

193. Then who the enjoyer is, is the individual or reflected consciousness or the combination of the two? The individual consciousness is not enjoying—because it is free from everything.

194. Only the change of our mind during pleasure or sorrow can be defined as the enjoyment. So the individual consciousness is not the enjoyer.

195. When our individual consciousness is not enjoying then our reflected consciousness existing in connection with the intelligence, must be the enjoyer. But I cannot define this reflected consciousness as enjoyer—because it is nothing but a reflection.

Neither can this illusive enjoyment exist without a support.

196. As, neither the reflected nor the individual consciousness are enjoying so people define, they enjoy after combining with each other. But the *Srutti* says that our individual consciousness is enjoying—but I say that both the consciousness after combining with each other enjoy.

197. *Raja Janak* questioned about the self to *Yagñaralka*. *Yagñaralka* one by one described about the five vestures of the soul, then finally explained about the individual consciousness.

198. He also described about the combined state of both the consciousness. and finally said that every object within the Gross body is produced from the individual consciousness.

199. Though the enjoyment is false—yet people attribute the enjoyment to self and think it to be Real.

200. Therefore one wishes riches. sons. wife, etc., for the enjoyment of self. The *Srutti* also upholds the above facts.

201. Every object, which is to be enjoyed is under the enjoyer,—that is, the object is only enjoyed by its enjoyer. It is useless to become addicted to them. One ought to be only addicted to the Great Soul, the Creator of every object.

202. The ignorant people think in the following way, "oh God, I am thinking of you—I pray that I may not forget you."

203. First of all, with the help of knowledge, you must know about the falsity of every object of enjoyment, then try to be convinced of it. Afterwards try and attribute enjoyment &c to the Great Soul.

204. As, an ignorant man is convinced about the reality of every worldly object, likewise, the sage is convinced about the falsity of everything and carefully attributes everything to the Great Soul.

205. As, one desirous of learning, always reads, Dramas, logic, etc., likewise, one desirous of the True Knowledge always thinks about the Self.

206. As, one worships with great earnestness, for the purpose of saving himself from sin, likewise, one desirous of salvation thinks about the self only.

207. As, a *Yogi*, with great trouble, practises the concentration of the mind, likewise, one desirous of Salvation seeks after the Self only.

208 & 209. As, one desirous of learning, one desirous of the attainment of heaven and a *Yogi* gradually advance in their respective faith—by the help of practice only—likewise—one desirous of Salvation—gradually nears his goal, by constantly thinking of the Self only. He also then understands the falsity of enjoyment etc., and about the unreality of the reflected consciousness.

210. During the perception of Self, the awakened state, and the dreaming or the sleeping state, whatever objects we see and feel, or feel only—are actually not those objects we feel or see but its qualities only. Also our Self is present in every object—, the above-mentioned thoughts can be defined as, *Annay* (অন্য়) and *Batirek* (বাতিবেক).

211. The abovementioned Self, which we always perceive, while feeling an object, during sleep, does not vanish with the object which it was feeling during our sleep, but enjoys different objects remaining in the same state. Though it adopts itself according to the qualities of different objects which it was and is enjoying.

212. The revealer, of the abovementioned qualities of mind, can be defined as the Soul, which is a part of the Great Soul, therefore, the Great Soul. He who knows the abovementioned facts can easily save himself from the world.

213. In every state—our Soul is one and only. He who knows Him as different from Self can easily attain Salvation.

214. Our Soul is beyond the following three qualities of mind, *viz* :—enjoyer, enjoyment and the object of enjoyment. He is great, conscious, and no difference exists between Him and the Great Soul. The above-mentioned knowledge can be defined as the True Knowledge.

215. By the abovementioned discourses it can be easily ascertained that Self existing in connection with the reflected consciousness is the enjoyer of everything.

216. The *Srutti* says that this Self is a creation of the phenomenal emanation. Because, this existence of the world is like the work of a magician, therefore, Self, a part of this, can be defined as the creation of the phenomenal emanation.

217. Sleep etc., may be defined as, absorbed by Self. Only our individual consciousness feels it. Self is constantly guided by illusion and is destructible.

218. When once it is convinced of its illusive nature, then, it can no longer be addicted to the world, like a man—while dying cannot wish to marry again.

219. A sage—is ashamed even to acknowledge himself as the enjoyer. As a man devoid of nose—is ashamed to come out before public—but though he is ashamed—he is bound to come out,—likewise, though the sages are ashamed of their performance of the worldly actions; yet they are bound to do them for their actions of previous life.

220. When Self becomes ashamed for the enjoyment, etc., then, it is impossible to attribute enjoyment, etc., to the individual consciousness.

221. We have already said that owing to illusion one attributes enjoyment, etc., to the individual

Soul. All the different *Srutis* uphold the above-mentioned facts. Gradually when one advances towards the Truth, he then cannot be at all guided by the desires. This individual consciousness is free from everything.

222. Every animal has three bodies, *viz.* :— The Gross-body, the Subtile-body and the casual-body. Every body has its own peculiar disease.

DISEASES OF THE GROSS BODY.

223. One can easily feel the different diseases which attack this body. It is attacked by Gout, &c. Sometimes, owing to some peculiar disease, a very offensive smell comes out of this body. Sometimes one cannot speak, &c., every one is bound to suffer from disease every now and then.

DISEASES OF THE SUBTILE BODY.

224. All our desires, emotions, &c., can be defined as the diseases of the subtile body, because they cause us to suffer.

DISEASES OF THE CASUAL BODY.

225. During sleep owing to illusion, the Self cannot either know itself or distinguish anything. Yet at that time sometimes Self suffers from sorrow.—This can be defined as the disease of the casual body.

226. The Above-mentioned three bodies are bound to suffer from their own peculiar disease—without disease they cannot exist.

227. As, a cloth cannot exist—if threads are taken away from it, a pot cannot exist without earth, likewise, the body cannot exist without disease.

228. Reflected consciousness can be defined as the effigy of Self, and the existence of the individual consciousness is caused by the disease of the Great Soul, I will describe about it now.

229. The consciousness cannot suffer from any disease. Because it only reveals—no other quality can be attributed to it. As the reflected consciousness has no disease, therefore, the individual consciousness has no disease either. So then the feeling of disease is nothing but an illusion.

230. Our attribution of Reality, to the Reflected consciousness, is only owing to illusion. Owing to illusion we think the above-mentioned three bodies as real.

231. Owing to illusion one thinks that my “Self” is suffering—but actually it is not the case also owing to illusion we attribute worldly actions to the Soul.

232 & 233. When a dear one suffers, owing to illusion, one actually thinks in such a way, as if he is Himself suffering. Actually he is not suffering, yet he terribly feels for the suffering of the dear

one. But a Sage—who knows the falsity of every object—cannot feel for anything whatsoever.

234. When one mistakes a rope for a snake then this false knowledge is the cause of his fright—but when one detects the mistake then he feels himself ashamed. Likewise, after attaining the True Knowledge—one feels ashamed of the actions which he committed before attaining the True Knowledge.

235. As, a mischief monger begs pardon after saying something false against a man, to escape punishment, likewise, to dispel illusion one seeks after the individual consciousness.

236. As, to free oneself from sin one offers presents to gods, likewise, to attain salvation one seeks after the individual consciousness.

237. As, a public woman becomes ashamed to come out before the public, when suffering from leprosy, likewise, after attaining the True Knowledge—one feels ashamed to think his own state before attaining the True Knowledge.

238. As, a *Brahmin*—suddenly coming in contact with a low class man, has to purify himself and he never does that any more, likewise, after attaining the True Knowledge one perceives no difference among his three bodies.

239. As, a prince,—who acts for his father, the King, tries to please every one,—so that, he may become a King, likewise, when one seeks after

the True Knowledge, tries to please his individual consciousness, that is, thinks about nothing but the individual consciousness.

240. He who knows the Great Soul, Himself is the Great Soul. Always try to know the Great Soul and give up everything which is a hinderance to the thought of the Great Soul.

241. As, people to save them from sin even enter fire. Likewise, the sage to attain Salvation tries to destroy "Self."

242. As, the man who enters into fire, thinks he cannot attain the level of gods as long as his body is not reduced to ashes, likewise, as long as the Self is not destroyed one cannot attain Salvation.

243. As, when one mistakes a rope for a snake—then he trembles with fear, thinking it to be a snake, but when he detects his mistake, he can no longer be frightened. Again the same rope, in darkness, can be mistaken for a snake.

244. Likewise, the fruit of our former actions, gradually wears away, again during enjoyment it appears.

245. Though it may appear again, still it does not hinder the True Knowledge. Salvation is no religious offerings, &c., it can be defined as the existence of the object in its proper place. Therefore, the re-appearance of the fruits of our former deeds does not hinder it at all.

246 & 247. As, in the story of ten men, they cried thinking about the death of one of them, and then they became pleased when they were told that every one of them is alive—still they cannot get over their sadness quickly, likewise, though one may attain Salvation, yet he is guided by his actions for some times.

248. Salvation—means the existence of the Soul in its proper place. When contrary thoughts appear, always think of the Soul, like a man addicted to women constantly take medicine to keep up the power.

249. As, owing to illusion—the ten men cry and lament after thinking about the death of one of them, and after their mistake is detected, their sorrow gradually disappears, likewise, the fruit of the actions of the previous life of a sage gradually wears off, and attains Salvation and everlasting pleasure.

250. In this chapter I have described about Salvation from the first *sloka*. The reflected consciousness can be described as the sixth stage of “Self.” The state of satisfaction may be described as the seventh state of the self. This can be defined as the *Nirban mukti* (নির্বান মুক্তি).

251. The pleasure one derives by the enjoyment of property can be defined as *Satysai* (সাতিশয়) and the pleasure, which has already been described

as the seventh state of Self can be defined as, *Niratysai* (নিরতিশয়). When one enjoys this *Niratysai*, then he does not care for anything else.

252. In illusion people do trade &c., for the purpose of enjoyment, &c., with the money thus earned, laterly when he performs religious rites, &c. for the purpose of attaining heaven—or, tries to increase his learning—for the purpose of, attracting respect from public, all these can be defined as *Krita* (কৃত), therefore, we can deduce that one seeking after the True Knowledge can also be defined as *Krita* (কৃত).

253. The sage, after thinking of this *Krita* tries to attain the True Knowledge—and after attaining it enjoys everlasting pleasure.

254. The sages think “let the illusive people be addicted to the world, but can I be again willingly addicted to this world”?

255. “Let people perform religious rites, &c., for the purpose of attaining heaven, &c., how can I perform actions, when I have attained the True Knowledge”

256. “Let people read the *Sastra* or the *Vedas*—as I have attained the True Knowledge I cannot do anything at all.”

257. “Actually, my Self does nothing whatsoever, but illusive people owing to illusion, attribute,

begging, eating, &c., to my gross body, it does not affect me in any way."

258. "As, when many red flowers, while existing together in one place might be taken for fire—Yet there is no chance of being burnt by that imaginary power, likewise, let people attribute whatever they like to me, it does not affect me at all."

259. "Let the illusive perform *Sraban*, &c., when I know the Great Soul, then why shall I perform *Sraban*, &c.. those who are guided by doubts, let them do whatever they like; but I am no longer guided by doubts so I need not do anything."

260. "Let the one always guided by the contrary thoughts perform *Nidhidhyasan*. I have no necessity of performing that, because I am no longer troubled by the contrary thoughts."

261. "Though the Sage has given up everything, yet out of habit he sometime thinks that 'I am an ordinary man.'"

262. "Only by enjoyment, the fruit of the former actions, wears off, otherwise, nothing can make it wear off."

263. "If one defines the above-mentioned behaviour, as, contrary to the True Knowledge, and if one wishes to perform *Dhyān* for the purpose of getting over of the fruit of the former actions, then let him do it. But I know that my actions are not

contrary to the True Knowledge, so I will not do *Dhyan* at all."

264. "There is nothing to distract my mind—why shall I perform the *Samadhi*.—*Sraban* and *Samadhi* are for the illusive people only."

265. "My Soul is ever existing, I make no distinction between the Great Soul and my Soul—I am always enjoying everlasting bliss—so I am a *Krita*."

266. "I who am free from everything, may have to do actions for the works of the former life, yet, they do not affect me at all."

267. "Even, to please people, I may expound *Sastras*, &c., yet, it does not affect me in any way whatsoever."

268 & 269. "My Gross body may perform, bathing, reading of *Sastras*, begging, &c. My intelligence may think of gods, yet I, that is, my individual consciousness, am free from everything."

270. "What necessity have I to go and argue with those illusive people; who come forward to disturb me. I want peace and nothing else."

271. Bodily enjoyment, speech, intelligence, &c., are for those who are attached to the world, and the individual consciousness is, for those who are seeking after the True Knowledge. The above-mentioned two objects are contrary to each other, so there is no chance of each other hinderance.

272. Even then the illusive people quarrel among each other, the Sage perceiving that, remains silent.

273. The Great Soul is unknown to the worldly men. He is only known by the Sages. The illusive people do not care whether they know the Great Soul or not.

274. Perceiving the falsity of this Gross body, the Sages give it up, but the illusive people thinking it to be True—take it up, *i.e.*, do everything to make it look beautiful, &c. The actions of the illusive people do not affect the Sages at all.

275. If you say that the desire of the Sages to perform any actions, ought to be checked by them, then I ask how can they be checked or who is to check them? To that again if you answer, that, their knowledge ought to check it. Then I say do you know that knowledge and desire are two contrary objects?

276. If you again say, when you have once attained knowledge—then desire cannot exist, to that my answer is, that knowledge cannot check desire, because knowledge and desire are two contrary objects.

277. Even the phenomenal emanation, or its actions cannot be a hinderance to the knowledge, because both of them have already been destroyed by attaining the True Knowledge.

278. Therefore, the once destroyed phenomenal emanation, cannot be any longer a hinderance, rats run way by seeing a live cat, but do they run away by seeing a dead cat ?

279 & 280. He who does not die, even being struck by the famous *Pashupat* (पशुपत) arrow, can he then die, after being struck by an ordinary arrow ? This no one can believe. Likewise, He who has once succeeded in destroying the phenomenal emanation, can it again be a hinderance to his knowledge ? It is an impossibility.

281. Though the phenomenal emanation which has once been destroyed remains like a dead man, within the Sage, can he then be anymore afraid of this dead enemy ?

282. One who has attained the True Knowledge—can never be separated from it. He can no longer be guided by desires.

283. For the illusive people, it is advisable to perform the religious rites, &c.

284 & 285. When the Sages live among the illusive people, even that cannot affect them, rather it is better for the ignorant people, because, they also can gradually better themselves.

286 & 288. As, a father, though ill-treated by his son, cannot always remain angry with him, on the contrary always thinks about his good, likewise, a Sage, whether praised, or spoken ill of by, the illu-

sive people, is not either pleased or displeased, he behaves to them exactly according to their capacities.

289 & 290. The Sage ought to advise, exactly in the way, about the Great Soul, to the illusive people, that can be understood by them. He ought not to advise them anything more than their capacities. The Sage is always enjoying everlasting bliss.

THE SAGES COGITATE IN THE FOLLOWING WAY:—

291. “I have known the Great Soul, therefore I am happy, I am enjoying the Great bliss, therefore, I am happy.”

292. “I am free from the world, also I am free from the illusion, therefore, I am happy.”

293. “I have no obligation to people, I have attained that object, for which I was labouring so long, therefore, I am happy.”

294. “I am enjoying the Greatest bliss, therefore, I am the happiest of the happy.”

295. “All my labours have turned into pleasure, therefore who is more happy than I am?”

296. “I have attained everything worth having in this Universe.”

297. He who reads this Chapter carefully attains everlasting bliss.

CHAPTER VIII.

LIGHT REVEALING THE INDIVIDUAL CONSCIOUSNESS.

1. As, sun's rays falling on a glass, is reflected, and the reflected rays, is generally, more powerful, than, the state. before it was reflected, likewise, every thing which is revealed by the reflected consciousness, is known to us, much more, than its original state, being reflected, on our reflected consciousness which is again existing in connection with our intelligence.

2 & 3. As, in the reflected rays of the sun, one particular colour is prominent, and we cannot see it, when the rays are not reflected, likewise, many a desire of ours are only revealed by the reflected consciousness, which cannot be revealed by the individual consciousness. They are existing quite separately from the individual consciousness.

4. A pot is revealed by our reflected consciousness existing in connection with our intelligence, but, its qualities are revealed by our individual consciousness.

5. The individual consciousness feels everything, before it even becomes known to the reflected consciousness. The above-mentioned facts can be

defined as the difference between the individual and reflected consciousness.

6. As, in an iron tool one end is sharpened, likewise, one portion of this reflected consciousness can be defined as, intelligence and knowledge, and the other portion can be defined as illusion, this illusion is the cause of the existence of the world, &c.

7. But everything becomes first known to the individual Soul, then the impressions are carried by this reflected consciousness, and it reveals the object.

8. Without the reflected consciousness, only with the help of intelligence one cannot understand an object. Therefore, when we understand a thing, the reflected consciousness and the intelligence then, combine with each other, and they become one.

9. As, without knowledge, no one can say that I have understood about an object, likewise, only with the help of intelligence, without the reflected consciousness one cannot understand an object.

10. I have already said that, without the reflected consciousness only with the help of intelligence one cannot understand an object. Our individual consciousness cannot reveal an object to us; but it knows every object, long before the reflected consciousness, which reveals to us the object.

11. The Logicians say, the reflected consciousness which reveals everything to us, with the help

of the intelligence, is known in the *Vedas*, as, *Pramayo* (প্রমেয়). The book entitled, *Upadesh sahasri* (উপদেশ সহস্রী) has described elaborately the distinction between our reflected and the individual consciousness.

12. Now we have said and shown, that, difference is existing between the individual and the reflected consciousness. Reflected consciousness reveals to us known objects, whereas, the great individual consciousness reveals to us the great unknown object.

13. Intelligence, reflected consciousness, &c., are produced by the individual consciousness. The reflected consciousness only reveals objects.

14. We have already said that, we know more than the object itself, this is defined by the followers of the *Naya* philosophy, as *Anubabasaya*. (অনুব্যবসায়)

15. The reflected consciousness reveals only the object, but its qualities are revealed by the individual consciousness.

16. We have already shown the difference between the individual and the reflected consciousness. We ought to also know the different actions they perform on our body, because then, we shall properly understand the difference between the words *Tat* and *Tam* and it will be easy for us, to unite them, after thoroughly understanding them.

17. As, in melted iron, heat and the iron remain together, likewise, our reflected consciousness is existing in connection with our desires.

18. As this melted iron—only is the revealer of itself—likewise, our desire, existing in connection with the reflected consciousness reveal themselves.

19. The existence of the desires are only felt in our conscious state, but we cannot feel their existence, either in the sleeping or unconscious state.

20. The great consciousness from which everything is produced, may be defined, as, the Great individual consciousness.

21. As, outward objects are felt by us more than, actually it is, likewise, we feel the desires more than actually they are. In fact our desires are felt more than any outward object.

22. We cannot really understand about our desires, &c., as, we do outward objects. We do not know what is Self, we only know that it is guided by illusion--and also it destroys illusion.

23. We can feel the existence and non-existence of the reflected consciousness; we can define this as Self and the object beyond it, may be defined as the individual soul free from everything.

24 & 25. The sages of yore, have described that our desires, mind, etc., are the effigy of the individual consciousness. As, an image, its shadow, and the mirror on which the image can be seen, are

distinct from one another, likewise, we can perceive the distinction among the individual, reflected consciousness and mind ; this reflected consciousness can be defined as "Self."

26. If you say as the individual consciousness is existing everywhere in our body, so it is also existing in connection with our intelligence, then, it, with the help of intelligence, can do the works of the reflected consciousness, what is the good of the existence of this reflected consciousness, and the attribution of "Self" to it ?

27. To that my answer is, the consciousness existing in connection with the individual consciousness, can be defined as "Self" as the individual consciousness is free from everything, it does not perform any action. Do you want to attribute Self to this individual consciousness ?

28. Again if you say, that I do not like to attribute Self to this consciousness, but, when this individual consciousness exists in connection with intelligence then I can attribute Self to it. When you are admitting the existence of this individual consciousness, then do that only, do not muddle it up with intelligence.

29. What does it matter to the buyer, if the shopkeeper sells him rice, weighed either in a brass or a wooden scale ?

30. If you say, the only difference we can see between a brass and wooden scale, is that the brass scale reflects, whereas, the wooden one does not. To that my answer is, who can deny that the consciousness is reflected by the intelligence, which we define as the reflected consciousness.

31. Very little of this reflected consciousness is reflected by the intelligence. Yet, this reflected consciousness is more prominent than the individual consciousness, from which it is produced.

32. Self is always with something and is always changing. So it is quite different from the individual consciousness, but its revealing power is quite as powerful, if not more, than the revealing power of the individual consciousness.

33. If you say, that, no distinction is existing between the Self and intelligence, then you are bound to admit, that intelligence and the Gross body is the same.

34. To that, if you say, that *Sastras* say that our intelligence exists sometimes even after the death of the Gross body, then why not admit, according to the same *Sastras*, the existence of this reflected consciousness which is quite distinct from intelligence.

35 & 36. If you say, that the *Srutti* says, and admits about the existence of this reflected consciousness with intelligence, but the *Srutti* of the

Upanisads distinguishes between the intelligence and our Soul, which am I to believe, to that, my answer is, that this physical body cannot exist without the Soul. So, our Soul is present within us, it is different from intelligence and this Soul becomes addicted to this world.

37. If you say how can this Soul, free from everything, exist in our body? then I can also say, that as it is free from every object how can it create? Therefore, we are bound to say, that, its existence in this Gross body and its creation are all done by the phenomenal emanation.

38. *Yajnavalka* has advised *Moitraic* that though our Soul is free from everything yet it is present within us.

39. No title, etc., can be attributed to it. It is indestructible and free from every thing—this individual consciousness is not addicted to the worldly actions.

40. Though this Gross body dies, yet the Self never dies, nor has it any birth. After death always, Self does not attain Salvation, but according to its actions suffers or enjoys.

41. If our Self is immortal, then what is the difference between the individual consciousness and Self? To that my answer is, this knowledge cannot be defined as the True Knowledge, because the above-mentioned fact is a hinderance to the True Knowledge.

42. As, owing to illusion, if one mistakes Self for an inanimate object, then our attribution of Self to an inanimate object may be defined as a hinderance to the Knowledge of Self; but it in no way does affect the Knowledge of Self, likewise, by our attainment of the knowledge of, “I am the Great Soul, because I am a part and parcel of the Great Soul,” dispels our worldly feelings.

43. This non-hinderance, though a hinderance, has been fully described by the sages of yore, in the book called *Naish Karma Siddhi* (নৈশ কৰ্ম সিদ্ধি).

44. As, the sentence “Great Soul is present within every object” means everything is created by the Great Soul, and his equal existence in everything, likewise the sentence “I am the Great Soul” means, that, I am a part and parcel of the Great Soul and an object which is part and parcel of another object, may be defined as that object, because, it is a part and parcel of the same.

45. In the book called *Bibaran* (বিবরণ), the sages have advised people not to think of the hinderance and non-hinderance of an object. They have only said in the above way, so that ordinary people may not be guided by it and make a muddle of everything.

46. *Tam* is the individual consciousness, the sages of yore have described it as the Great Soul in the book entitled *Bibaran*.

47. The reflected consciousness, which people cannot understand is produced by the individual consciousness.

48. The great consciousness which is existing behind this world is known as *Brahma*. He has been fully described in the *Vedanta*.

49. When owing to illusion this mortal world is attributed to Him, then it is not most surprising that people attribute the reflected consciousness (Self) to the Great Soul.

50. When distinction is existing between the world and Self therefore distinction is existing between the words *Tat* and *Tam*—actually there does not exist more than one great consciousness. He is One and Only.

51. Because the Self is existing in connection with intelligence, so it is enjoying, etc., therefore, we can define the Self as an illusive object.

52. What is intelligence, what is reflected consciousness or Self, what is our individual consciousness, etc., the abovementioned uncertain knowledge can be defined as illusion. Again this illusion can be defined as, the world.

53. The *Vedanta* says, that he who knows actually what is Self, etc., can be defined as, one free from this world.

54. When the abovementioned illusion, and its want is the cause of addiction or freedom from

the world, then, the illogical arguments of those, who constantly quarrel about, who is free and who is not free, and cannot come to a proper conclusion, is nicely refuted by the famous *Sreeharshamisra* (ঐহর্ষমিশ্র) in his book entitled the *Khandan* (খণ্ডন).

55, 56 & 57. Intelligence, knowledge and illusion which are known to the consciousness, which is also existing as the supporter of all inanimate objects, a source of great pleasure, which is again the leader of everything, is the Great Soul, and as my Soul is a part and parcel of the Great Soul, so I can define my Soul as the Great Soul, and above-mentioned facts can be attributed to my Soul.

58. The book *Sivapurāṇa* (শিব পুরাণ) has described about this individual consciousness. He is distinct from Self and *Iswar*. He is Self luminous, source of all good and ever conscious.

59 & 60. As, a glass pot is more pure than an earthen pot, though the food which is nourishing both mind and body is the same, yet, mind is purer than this Gross body—likewise, though Self and *Iswar* are existing in connection with the phenomenal emanation, yet, they are purer than other objects, created by this phenomenal emanation, though, Self imagines about *Iswar* with the help of the reflected consciousness and the phenomenal emanation. Therefore, our individual consciousness is quite distinct from them.

61. Though Self and *Iswar* are guided by the phenomenal emanation, yet, we can define them as, conscious. We feel their consciousness—everything is possible by the phenomenal emanation when it takes the help of imagination.

62. When with the help of this phenomenal emanation, we can even imagine, during sleep that, we are seeing the Great Soul, then is it impossible for it to make us imagine that Self is the source of all consciousness ?

63. Though *Iswar* is like Self, but, He knows every thing, because, this phenomenal emanation created by Him, makes Him know everything. When it can make us imagine about *Iswar*, then is it impossible for it to make *Iswar* know everything ?

64. Like Self and *Iswar* our individual consciousness is not guided by the phenomenal emanation. This phenomenal emanation cannot approach Him even.

65. The *Vedanta* has described Him, as an object, which has no comparison, so, it can in no way be guided by the phenomenal emanation.

66. We are trying our best to expound the *Srutis* properly, we do not want to refute them. So we do not like to argue with those whose business is to argue for nothing.

67. Every one, desirous of Salvation, must not be guided by the illogical arguments and try to

understand the different *Srutti*. *Srutti* says, that the phenomenal emanation, imagines about *Self* and *Iswar*.

68. *Iswar* has created everything. He is present within them and guiding everything. Self creates everything of the world, from the conscious state to Salvation.

69. The *Srutti* says that our Soul is unchangeable, one ought to think of it always.

70. He who is not destructible, has no birth, has no obligation to anyone, devoid of all desires, etc., we can define Him as our individual consciousness.

71. To make us understand about our individual consciousness, the *Srutti* has separately described about *Self* and *Iswar*.

72. The intelligent man always anyhow ought to think of this Soul. The sages have advised in the above way.

73. Ignorant people cannot understand the meaning of the *Srutti* and for nothing they become addicted to quarreling, but the sages after understanding it properly enjoy everlasting pleasure.

74. The sages think in the following way, though this phenomenal emanation is doing everything still it cannot affect our individual consciousness.

75. He who reads this chapter carefully, can enjoy everlasting bliss and attain the True Knowledge.

CHAPTER IX.

LIGHT REVEALING DHYAN, OR THE CONCENTRATION OF MIND.

1. Mistaking one object for another, can be defined as illusion. This illusion can be divided into two parts, *viz.*:—*Sambadi* (সম্বাদী) and *Bisambadi* (বিসম্বাদী). As, in the *Sambadi* illusion one obtains something, likewise, by concentrating the mind to the Great Soul—one attains, Salvation. The book entitled the *Uttartapaniya* (উত্তর তাপনীয়) has described—many different methods about this concentration of mind.

2. Between two men, one mistakes the brilliance of diamond, for diamond, and another man, mistakes the rays of a small lamp for diamond. The mistake in both is the same. The man who mistook the brilliance for diamond, and in case he gets the diamond, then, that can be defined as the *Sambadi* illusion. The one who mistook the rays of the light for diamond, does not get the diamond. So, this can be defined as the *Bisambadi* illusion.

3 to 5. While a lamp burns in a room, the rays fall outside—through a door. Again—the brilliance of the diamond is seen in the same way. Both.

men mistook the two lights for diamond. There is no doubt that mistake is same in both, but one who mistook the rays of the lamp for diamond, does not get it, whereas, the one who mistook the brilliance of the diamond for diamond gets the diamond.

6. Though the illusion is same in both, yet one gets the diamond, so this is defined as *Sambadi* illusion and the other man does not get anything, so it may be defined as *Bisambadi* illusion.

7 & 8. If one mistakes the rising vapour for the smoke of fire, and goes to seek after fire, and if by chance he finds fire, this also may be defined as *Sambadi* illusion. If one bathes in the *Godavari* river, mistaking it for the river *Ganges*, and if by chance derives all virtue which one may derive by bathing in the river *Ganges*, this can also be defined as *Sambadi* illusion.

9. If a man while dying owing to mistake utters the name of *Narayan*, that is God, thinking it to be the name of his son, and attains virtue, this can also be defined as *Sambadi* illusion.

10. Likewise, in the abovementioned way, many examples of illusion may be cited.

11. If you do not admit about the *Sambadi* illusion, then how can you think idols made of wood, stone, etc., as God. Also in the *Panchagni Vidya* (পঞ্চাগ্নি বিদ্যা) how can you worship the words *Yo* (যো) and *Yat* (যাৎ) as fire.

12. When we can see, that we think one thing and get another thing, then why do not you admit about the *Sambadi* illusion ?

13. As, the *Sambadi* illusion though a illusion, still is a source of gain, likewise, by concentration of our mind to the Soul, we can attain Salvation.

14. After concentrating the mind to the Soul and thinking in the way, advised by the *Vedanta* system of philosophy, think—that “ I am the Great Soul.”

15. Not concentrating the mind to our Soul, thinking, that the Great Soul is existing, according to the *Sastras*, this knowledge can be defined as the *Paraksha jnan* (পরীক্ষা জ্ঞান).

16. Though the *Sastras* describe that *Vishnu* (বিষ্ণু) has four arms, yet during worship he cannot be seen by our eyes, only we worship him by uttering his name for a certain number of time, this also can be defined as the *Paraksha jnan*.

17. This *Paraksha jnan* cannot be defined as illusive, because, the *Sastras* have described the existence of Gods vividly.

18. Though the *Sastras* have described about the knowledge of the Great Soul, yet, as they do not advise our concentrating the mind to the individual consciousness, so, that knowledge cannot be defined as the *Aparaksha jnan* (অপরীক্ষা জ্ঞান) which makes us understand about the Great Soul.

19. The abovementioned *Paraksha jnan* described by the *Sastras* can be defined as a help to the attainment of the True Knowledge, this cannot be defined as illusive.

20. We also admit this *Paraksha jnan* because the *Sastras* have described about the Great Soul. The ordinary men cannot understand this, therefore, their worship of idols, etc., may be defined as a part of this *Paraksha jnan*, there are very few men who can conceive about the Great Soul, so by worshipping idols gradually they learn how to concentrate the mind and can gradually think of the Great Soul. So we advise the worship of idols for those who cannot conceive the Great Soul.

21. The ignorant men, who think this Gross body as Real, cannot imagine about the Great Soul. For them the worship of idols, etc., are not altogether bad.

22. The sages can easily acquire the True Knowledge. Their Knowledge of Unity is not at all hindered by this Duality.

23. As, a piece of stone does not hinder one's knowledge of the same as a god, likewise, an image made of earth is thought of as a god.

24. Those who disbelieve in everything, we do not like to mention about them, only those who are believers can gradually attain Salvation by faith only.

25. As, people worship an image without thinking logically about it at all, so, those who worship idols according to the advice of their *Guru*, I advise them not to question the *Guru* anything about it.

26. Though, those, the followers of their *Gurus* ought not to question them, yet, everything defined in the *Sastras* are for those who perform rites. But among many different rites, it is almost impossible to hit at the proper one.

27. Though in the *Kalpāsutra* (कल्पसूत्र) different actions and rites are described, yet, without faith their performance is useless.

28. The sages have described many different ways of worship—ordinary people cannot understand it, so they become obliged to take help from a *Guru* or the religious preceptor.

29. People try to understand the different teachings of the *Vedas*, but while performing those rites it is always advisable to take the advice of the man, who is well versed in the same.

30. As, the performance of a ceremony can be done without any logical discourse, only with the help of advice, likewise, only with the help of the advice of a *Guru* one cannot attain the *Parākshya jñan*.

31. As, only disbelief may be defined as the hindrance to *Parākshya jñan*, likewise, want of logical discourse may be defined as a hinderance to *Aparāksha*

jnan, therefore, to attain it, one ought to continually continue the logical discourse about Self.

32. Even after a good deal of trouble if one does not succeed in attaining the *Aparaksha* knowledge, yet, one ought not to lose heart, and continue the discourse about Self.

33. Even if one does not succeed in attaining it till the end of his life, still this discourse does not become useless, because, it will help him in the next life to attain the True Knowledge.

34. The great sage *Vedyaryash* (বেদব্যাস) has also said in the above-mentioned way, you may not succeed in this life, yet, it never becomes fruitless—you are bound to succeed in the next life.

35. The great sage *Bamdeb* (বামদেব) attained the True Knowledge from his infancy owing to his great learning of his past life.

36. As, while getting by heart a poem, one has to constantly recite it before he is convinced of its permanency.

37. As by constant tillage of the ground the crop grows better, likewise, by the constant discourse about Self one is bound to attain the True Knowledge.

38. By constant discourse, owing to some hinderance, one may not be able to attain the True Knowledge, the logicians have described about it.

39. There are three kinds of hinderances which prevent us from attaining the True Knowledge, *viz.*:—

- (1) Past,
- (2) Present,
- (3) Future,

by giving up the world, our sense of Self vanishes.

40. Though one may read the *Vedanta*, yet on account of the above-mentioned three hinderances one does not attain the True Knowledge. The *Srutti* has shown this nicely, in the story of *Hirannya Nidhi* (হিরণ্য নিধি).

EXAMPLE OF PAST HINDERANCE.

41. A sage—who has given up his wife—to attain the True Knowledge yet, he is still addicted to his wife, whom he has left to attain the True Knowledge. Owing to that constant thought of his wife whom he has left behind, prevents him from attaining the True Knowledge.

42. But if his *Guru* explains the reason of his inability to attain the True Knowledge, then, he becomes aware of his defect and may attain the True Knowledge.

EXAMPLE OF PRESENT HINDERANCE.

43 & 44. Firm addiction to an object may be defined as the present hinderance, our knowledge becomes dulled by that, illusive arguments arise,

so, one becomes illusive, and again becomes guided by them. Though they may be checked to a certain extent by *Sraban*, etc., yet, one cannot attain the True Knowledge.

EXAMPLE OF FUTURE HINDERANCE.

45, 46 & 47. We have already said that the Great Sage *Bamdeb* attained the True Knowledge, from infancy owing to his attainment of knowledge in past life. The knowledge attained in Past life never becomes useless.

In the forty-first *Sloka* of the sixth chapter, in *Bhagabat Gita*, *Sreekrishna* addressed the following to *Arjuna* :

“ Oh *Arjuna*, owing to the virtuous actions of the Past life, one is only born in a rich family.”

There are many a man, who foolishly say, that, a man who is born in a rich family, is born owing to an accident, but they cannot conceive that accident is an impossibility to the Great Soul. Therefore, the Great Soul willingly makes a man great and another man humble, owing to their actions. As, we see them humble and great in this life, so, there must be a previous life, where the actions were committed by them. Accident and injustice are an impossibility to the Great Soul, therefore, He justly makes one great and another humble owing to their actions of past life.

48. Or, one may be born in the family of a great sage, being devoid of any desires. But this is very rare.

49. Because in that case, one learns how to try to attain the True Knowledge from the infancy and becomes addicted to the discourse of Self.

50. One generally becomes addicted to the works or knowledge for the actions of the past life.

In the above-mentioned way, after many incarnations, one is, at the end, bound to attain Salvation after attaining the True Knowledge. The Great Soul never forsakes anybody, but at the end gives Salvation.

51 & 52. One who is desirous of Salvation, after willingly suppressing desires argues about Him, it is impossible for him to attain the *Aparaksha jnan*. Yet owing to his discourse, attains a little Virtue, and after enjoying some pleasure in heaven again re-incarnates.

53. Some again are hindered in their discourse about the Soul according to the *Vedantic* method, owing to the worldly actions. Others are so unfortunate, that owing to their actions, they have not the time even to think of Him—and some even cannot understand anything about Him at all.

54. Those who cannot conceive about the Great Soul, for them the worship of idols are not bad.

55. It is not altogether useless to worship an idol as God. It helps to concentrate one's mind, and lately the attainment of the knowledge of the Great Soul is possible by it. .

56. If you say, that He who is beyond our thought, then how can the worship of an idol lead to His worship? To that my answer is, you admit that the Great Soul can be known by the help of the *Aparaksha* knowledge, this idol worship may not be the part of it.

57. When by attaining the *Aparaksha jnan* one can know the Great Soul, and I have already said that *Paraksha jnan* leads to *Aparaksha jnan*, therefore, idol worship gradually leads to the *Aparaksha jnan*.

58. If you say, that if we admit of Prayers, then we are also bound to attribute qualities to Him, to that my answer is, you cannot deny the *Aparaksha jnan*, so, attribute Metonymy to Him and worship Him in the *Paraksha* way.

59. The *Srutti* says that the Great Soul is beyond our mind or speech, and it has prohibited the worship of the Great Soul in the *Paraksha* way.

60. If you admit, that He is quite distinct from known and unknown objects, so you may not admit about the *Aparaksha* knowledge, because, as this prayer is an impossibility, so this Holiness is also an impossibility.

61. If again you admit that He cannot be known, so what is the good of worship, because, knowing and worshipping are the actions of mind.

62 & 63. If you again say, why do you advise every one to worship let me know that, to that, my answer is—why are you so disgusted with worship? It is also not advisable to say that the worship of the Great Soul according *Paraksha* way cannot be done. In the *Uttartapania Upanisad* (উত্তর তপস্বী উপনিষদ) the *Katha Upanisad* (কথোপনিষদ), etc. The worship of the Great Soul according to the *Aparaksha* way have been advised.

64. Its different methods have been described in the *Panchikaran* (পঞ্চীকরণ). If you admit that as a help to the attainment of knowledge I have nothing more to say.

65 & 66. If you say, that no sage ever worshipped the Great Soul in the *Paraksha* way, to that my answer is, you may say that the sages did not do it, for that only you cannot blame the system. The ignorant men cannot worship, so, they, to make everything short, mutter *Mantras* (মন্ত্র), even some cannot do that, therefore they are constantly busy with their worldly affairs, but this does not affect it in any way.

67. It is always better to think of the Great Soul, whether others do or do not. The *Vedanta* also upholds the worship of the Great Soul.

68. In the third Chapter of *Sarirak* (শরীরক) *Vyashdeb* has attributed, source of all pleasure, etc., to the Great Soul.

69. In the same book also magnitude and minuteness are attributed to the Great Soul. .

70. If any one says, that those attributions cannot be attributed to the Great Soul, I also admit it, but as the great sage attributed the same to the Great Soul, so we have nothing to say.

71. If you say, that you have not mentioned about the worship of sun, etc., and I think their worship is the worship of the Great Soul, then to that my answer is, you better remain content with your vast knowledge, I have nothing more to add.

72. Again, if you admit the Great Soul as an observable object only and not admit about the qualities, then you may worship in that way, I have nothing more to say.

73. Pleasure, etc., the minute qualities by which we can perceive the Soul, we can define that as the Great Soul, which can again be defined as *Akhondoi-karash* (অখণ্ডকরন). Always think “I am the Great Soul.”

74. If you say what is the difference between Knowledge and Prayer ? then listen to me, there is vast deal of difference between the Knowledge and Prayer—because—Knowledge is dependent on an object, whereas Prayer is dependent on us.

75 & 76. Knowledge is derived from discourse, if it once becomes permanent, nothing can hinder it. It destroys all worldly illusions, with its help only one attains Salvation and gets over the fruits of the actions of former life.

77. Always be advised by the *Guru*, put faith in Him, and think about it constantly after concentrating the mind.

78. As long as one does not succeed in knowing that no difference exists between Self and the Great Soul, till then, the continuation of discourse is necessary. When once one succeeds in knowing that no difference exists between our Soul and Great Soul, we enjoy heavenly bliss.

79. *Brahmacharis* (ascetics) worshippers of *Sambarga Vidya* (সমর্গ বিদ্যা) always roam about for begging, thinking of the *Sambarga*.

80. Worshipping or not worshipping depends on one's wish. Therefore, for the purpose of worship one must suppress the desires, which prevent one from worshipping.

81. One who is trying to get by heart the *Vedas*, always thinks of it and even he thinks of the same during sleep.

82. After giving up the contrary thoughts if one constantly thinks of his Soul, then he gradually attains the True Knowledge.

83. Though one may be guided by the fruits of his actions of the past life, yet, owing to habit, one may constantly think about his Soul, there is no doubt about it.

84. As a woman, who privately enjoys herself with a paramour, though she may have to perform the household duties, still, she always thinks of the pleasure she derives from her paramour.

85. That woman, cannot perform her household duties properly, she does it only to keep up a show.

86. The woman who is addicted to the household, performs her duties well, but that woman, who is addicted to a paramour cannot perform it properly, because, she cannot have a desire for the same.

87. One who is always thinking of his Soul, cannot perform the worldly duties properly, but one who has already attained the True Knowledge can perform anything, because nothing can hinder his True Knowledge.

88. This world is illusive, and our Soul is ever conscious—nothing can hinder the abovementioned thought.

89. The sage, after knowing the unreality of every object of this world, never becomes addicted to them. Also after knowing the Soul as the source of all consciousness, does other actions.

90. Because, though he might have attained the True Knowledge, yet, it is impossible, not to be guided by the bodily desires, etc., to a certain extent.

91. He, who, suppresses his desires, by proper thought—we cannot define him, as one, who has attained the True Knowledge, we can define him as a contemplator. No one can suppress his senses so much, as, not to understand about a common thing like a pot.

92. As, the reflection of the mind is the cause of understanding about a pot, &c., likewise, the self-luminous Soul, cannot reveal itself without the complete disappearance of desires.

93. If you say, our desire of knowing the Great Soul, can be defined as the True Knowledge, but we cannot define it as the True Knowledge, because, this desire is not everlasting, therefore, its constant recurrence must be admitted, so we can deduce and compare it with the knowledge of other objects which also constantly recurs.

94. To that if you say, that our knowledge of other material objects, remain even after its destruction, to that, I say, that when once the True Knowledge is attained by a man, it can never vanish.

95. Once a sage attains the True Knowledge he can concentrate his thoughts to it at any time he *likes*.

96. If one forgets his duties, &c., like a *Yogi*, we cannot then define him as one possessed of the True Knowledge, one possessed of the True Knowledge cannot behave in that way, because, nothing can hinder the True Knowledge.

97. One who has attained the True Knowledge, can concentrate his mind and thoughts at any moment he wishes. He attains Salvation only with the help of knowledge. This knowledge can be defined, as, an identity with the divine essence. The *Sastras* have repeatedly said in the abovementioned way.

98. A sage—whether he performs *Dhyan* or does worldly actions, &c., nothing can affect him in any way whatsoever.

99. If you say, that a sage ought not to perform worldly actions, then I ask you, what you mean by the worldly actions? Do you not know that nothing can hinder the True Knowledge in any way?

100. One who is proud of his birth, &c., he ought to perform those actions prescribed for the sect to which he belongs, by the *Sastras*. But one who has attained the True Knowledge, cannot be guided by rules, caste, &c.

101. Sect, &c., are only imagined by us owing to illusion—but those cannot be attributed to our Soul, sages always think in the abovementioned way.

102. Whether they perform the concentration of mind or the worldly actions, yet, as, they are not addicted to anything so, they may be defined as sages, and already attained Salvation.

103. Whether those sages do worldly actions or not, it does not affect them in any way—even, if they do not worship, &c., it cannot affect them, because, they are themselves free from all desires.

104. When once, one becomes convinced, that, our Soul is ever conscious, free from everything and ever true—every object besides is false, can he then any longer be guided by desires ?

105. In the abovementioned *slokas*, I have already said that they, *i.e.*, the sages, can no longer be guided by desires or social laws, &c., they also never become addicted to this world.

106. As, one's statement of the existence of boys, when there are no boys, is an impossibility, likewise, one's statement of a sage's addiction to this world, is also an impossibility.

107. If you say, as a boy is devoid of senses so, he cannot be guided by any social rules, then, it can also be said as the sages know the Soul, so they cannot also be guided by the social rules. Social rules, &c., are for those who are always guided by illusion and ignorance. A sage cannot be guided by any social custom, &c.

108. One who has the power of *cursing* and *blessing* cannot be defined as one possessed of the True Knowledge—because, the power of *cursing*, &c., is derived by the practice of *Yoga*.

109. The power of *cursing* and *blessing* possessed by the great sage *Vyash* was owing to the practice of *Yoga* only. Knowledge has nothing to do with them. Salvation is the only fruit of the True Knowledge.

110. One who has attained perfection in *Knowledge* and *Yoga* at the same time, he only attains the power of *cursing* and *blessing* also *Salvation*. Otherwise, one practising *Yoga* only attains the power of *cursing* and *blessing*. He who seeks after *knowledge* only attains *knowledge*.

111. If you say, those who have only attained the True Knowledge without the power of *cursing* and *blessing*, are spoken ill of by the *Yogis*. I may at the same time say, that the rich and powerful worldly men, addicted to enjoyment, &c., also blame the *Yogis* for their poverty.

112. Rich men blame the *Yogis* in the following way, that they constantly beg, &c., for appeasing hunger, and to please others and their own vanity wear a piece of cloth. Oh, what knowledge the *Yogis* have, who are yet guided by desires, &c.

113. If you say let those rich foolish men blame them, it does not affect them. Then, I say,

Yogis who are yet guided by desires, if they blame the sages who have attained the True Knowledge, it also does not affect them.

114. A sage, who has attained the True Knowledge, after remaining in his family, if he even governs a kingdom, yet, it cannot affect his knowledge in any way.

115. If you again say, that, as sages know the falsity of every object, so they cannot perform them, to that my answer is, every one is bound to be guided by the results of the actions of past life. No one can act against it. Whether one is willing or unwilling yet one must be guided by it.

116. One who is a worshipper, is always addicted to *Dhyan*. By its constant practice he goes to Heaven.

117. The object, which is existing only owing to *Dhyan*, must disappear for want of it. So, a worshipper must constantly perform *Dhyan*. But the True Knowledge the cause of Salvation—if once attained can never disappear.

118. Knowledge leads to Salvation. It is not the source of Salvation. If once, one attains the True Knowledge it cannot vanish.

119 & 120. If you admit, a worshipper as the Great Soul, then you must admit an ignorant man also to be the Great Soul. Also you are bound to admit the lower animals as the Great Soul,

because none of them attains Salvation for want of the True Knowledge. As, begging is better than starvation, so any belief is better than nothing.

121. It is better for the ignorant to perform the religious ceremonies. Worship of an idol is better than the performance of the religious ceremonies. The worship of the only Great Soul is best of all.

122. As long as, one does not attain the True Knowledge, up to then, one advances towards superiority over others, but after attaining knowledge he advances towards Salvation.

123. As, attaining a result can be defined, as *Sambadi* illusion, likewise, the worship of the Great Soul helps a great deal towards Salvation.

124. In *Sambadi* illusion, the result is its proof, likewise, the worship of the Great Soul, helps a great deal during salvation.

125. As, worship of an idol or muttering of *Mantras* can be defined as a help towards attaining the *Aparaksha jnan*, though, it may be very insignificant, likewise, the worship of the Great Soul helps a great deal in attaining the *Aparaksha jnan*.

126. Worship of the Great Soul gradually converts itself into the complete abstraction of mind. So this can be defined as the complete abstraction of mind.

127. After attaining the complete abstraction of mind—only the individual consciousness remains. By constantly thinking of the same, it converts itself in Self and Self into the True Knowledge and becomes permanent.

128. At that time the self-luminous, ever conscious great individual Soul, constantly remain in a revealed state.

129. The *Srutti* or *Upanisad* describes that state as a *nectorial state*, i.e., a state of ever enjoyment. The worship of the only Great Soul helps more than the worship of an idol towards attaining the *Aparaksha jnan*.

130. The worship of an idol or muttering of *Mantras*, can be defined, as, a man who while eating licks his hand, without having any food, i.e., as, licking the empty hand does not appease hunger, likewise, worship of idols, &c., though a help to the concentration of mind, yet cannot lead to Salvation.

131. He who without thinking of the “Self” constantly prays to the Great Soul, the above-mentioned facts, can be attributed to him. Because; people generally cannot logically discourse about Self, so the *Sastras* have advised prayer.

132. One whose thought is busy with many different objects, cannot attain the True Knowledge after discoursing in the proper logical way. For

them prayer is the best thing, It may lead them to better themselves.

133. Those who are guided by faith, though they are common ignorant illusive men, for them the discourse about "Self" according to *Sankhya* system of philosophy is best. By following that they may attain Salvation.

134. The result one gets by following it according to *Sankhya* way, is the same as in the *Yoga* system. Therefore, one who knows that no difference exists between the *Sankhya* and *Yoga* systems, we can define him, as, one, knowing them, thoroughly.

135. The methods of Salvation upheld by the *Sankhya* and *Yoga* systems, are spoken in favour of by the *Srutis*. The methods spoken of by *Sankhya* against the *Srutis* may be defined as illogical.

136. One who does not become perfect in prayer in this life may attain perfection and Salvation in his next life.

137. While dying, whatever thought is predominant in the mind of a man, he becomes guided by that for a long time after death, the *Srutti* upholds the abovementioned facts.

138. According to the thoughts of a dying man, it helps one to get better and bad position in the next incarnation. Therefore, worshipper of

an idol cannot get such a high position as the worshipper of only one Great Soul.

139. The difference between attainment of the True Knowledge and Salvation is nothing. They mean the same thing, both are givers of results like the *Sambadi* illusion.

140. Though the worship of the Great Soul is not the only cause of Salvation, yet, as death in *Beneras* leads a man to the True Knowledge, likewise, it leads one to the True Knowledge.

141. By praying to the Great Soul, one becomes free from desires, free from the feelings of the gross body and becomes passive, &c. The *Tapania Upanisad* (তপনীয় উপনিষদ) also upholds the above facts,

142. According to the nature of the prayer, one gets Salvation, &c., without knowledge the attainment of Salvation is an impossibility. The *Sastras* also uphold the abovementioned facts.

143. For the abovementioned reasons only, the *Tapania Upanisad* said, that, by worshipping the only Great Soul one attains Salvation. The *Prasna Upanisad* (প্রশ্নোপনিষদ) says, that, by worshipping idol one goes to Heaven only.

144. One being desirous of a result, if he utters "Om" thrice daily, then he goes to Heaven, there he may attain the True Knowledge and Salvation. Here Heaven means better worldly position in the next incarnation.

145. In the fourth chapter of *Sarirak*, it is said that one desirous of Heaven attains the same only.

146. After attaining Heaven one may attain the True Knowledge there, and reach to the state of salvation. He may not have to incarnate any more.

147 & 148. The worship of “*Om*” is described like the worship of the Great Soul, The Great Sage *Satyakam* (সত্যকাম) said in the above way to sage *Pippalad* (পিপ্পলাদ).

149. He who worships “*Om*” attains the desired results. *Yam* (যম) advised in the above-mentioned way to *Nachikata* (নাচিকেতা).

150. The worshipper of the only Great Soul, anyhow whether in this life or in the next life, is bound to attain the *Aparaksha jnan*.

151. Therefore, one who cannot continue discourse must pray to his Soul. The *Atma-Gita* (আত্মগীতা) also said in the above way. God says :—(*Atma-Gita*).

152. “ He who cannot know me—must constantly think of me. When he thus better himself, I will then appear before him and give him that reward which he deserves.

153. “ As, one may come upon a big mine, yet, to get at that, one must dig, likewise, without constantly thinking of me, there is no other way of Salvation.

154. "From the mental earth, dig and throw away stone of gross body, and by the intellectual spade, constantly dig the mental earth and try to find out the 'diamond of Salvation. There is no doubt then you will get me.'"

155. He who cannot perceive the Great Soul, he ought to always think that "I am the Great Soul"—because, one attains result according to prayer.

156. The sense of Self then gradually vanishes. Seeing the abovementioned beneficial results, he who does not think of the Great Soul and Self—is there another, who is more wretched than him?

157. After giving up desires and concentrating the thoughts to Self—one attains Heavenly pleasure in this life.

158. He who reads this chapter carefully can attain the True Knowledge and enjoy everlasting bliss.

CHAPTER X.

LIGHT REVEALING NATAKH, OR DRAMA, COMPARED TO THIS LIFE.

1. Before the creation of this world, only the Great Soul existed. He created this world with the help of the phenomenal emanation, and after creation He is Himself enjoying the same—as an animal.

2. He is known as *Devata* (দেবতা) after entering and being present in the bodies of the *Devatas*. Again being present within the bodies of men, guiding them by illusion—and making them pray to the said *Devatas*.

3. A man becomes addicted to the Soul and tries to attain the True Knowledge, after spending many past lives in prayer. After attaining the True Knowledge, first of all, the illusion vanishes, then the Self also vanishes. During that time he enjoys everlasting bliss.

4. Our attribution of Duality and Sorrow to the Great Soul can be defined as *Bandha* (বন্ধ). Understanding Him properly can be defined, as, *Moksha* (মোক্ষ).

5. This *Bandha* is dispelled by the proper logical discourse. Therefore, it is always better to think about Self and the Great Soul.

6. Self which is guided by desires, and which is beyond the gross body can be defined as the leader. Our mental and physical works are performed according to its guidance.

7. Our sense of *Aham* (अहम्) may be defined as Self and *Idam* (इदम्) as the revealer of the external objects.

8. The following are important in *Idam* (इदम्) viz.:—smell, form, taste, sound and touch. There are five different organs in this gross body to feel their presence.

9. Self is the leader, of everything. The above-mentioned feelings are reflected on our consciousness. He is our Soul.

10, 11 & 12. As in a stage of a Theatre, the light of the stage reveals at the same time, the actors, actresses and audience and the light also reveals nothing when there are no persons in the theatre, likewise, smell, touch, &c., desires, &c., and intelligence become revealed by the individual consciousness, though it is always present, yet, it reveals nothing when there is nothing to reveal.

13 & 14. Intelligence acts only, because, it is existing in connection with consciousness. Self can be compared with the principal actor of the theatre.

Property, &c., as minor actors. Intelligence as actress and our desires as musicians. The individual consciousness like the light in the stage is revealing everything. Among them the intelligence as an actress is most attractive.

15. As, in a stage—though the light is stationary, yet it is revealing everything, likewise, though the consciousness is stationary, yet it reveals everything.

16. Here the word *Antarbajhya* (अन्तरर्बाह्य) means external and internal, because, the objects are external, and “ Self ” is internal.

17. Though intelligence is an internal object, yet, it constantly goes out with our organs. That is, intelligence helps our organs to perform an action, people owing to illusion, attribute this unsteady intelligence to the individual consciousness; but, actually this consciousness is existing in a steady way. Unsteadiness is an impossibility to it.

18 & 19. As, when the rays of the sun enter through a door into a room, and if one moves his finger through this rays of the sun, it seems as if it is moving, but actually it does not move. Likewise, this individual consciousness, unless it reveals every thing, we cannot understand the unsteadiness of intelligence. This unsteady intelligence makes us feel as if our consciousness is unsteady, but it is actually not the case.

20. The individual consciousness, has no external or internal place to stay. External and internal place is required for intelligence. Though intelligence may be destroyed, yet, it is present everywhere.

21. Though, the distinguishing property may be destroyed for want of a place, yet, for ordinary use its presence must be admitted.

22. The Great Soul is present everywhere, and knows everything. Whatever we imagine, our intelligence is present there—so the individual consciousness must be present there to reveal it.

23. Whatever—we imagine with the help of intelligence—is revealed by our individual consciousness—and He becomes a witness to the same. He is beyond our mind and speech.

24. If you think, if the Great Soul is beyond our speech and thoughts—then how can I understand Him. You need not be afraid of that, because, once our desires are destroyed, He reveals Himself.

25. Because He is Self luminous—so no proof is required to prove His existence.* You may take counsel from your *Guru*, if you are doubtful about His existence.

26. He who is unable to give up the world, let him take refuge with intelligence and think properly about the *Antarbahya* objects.

CHAPTER XI.

THE FEELING OF PLEASURE DERIVED FROM YOGA, WHICH IS A PART AND PARCEL OF THE HEAVENLY PLEASURE.

1. He who knows about the pleasure, derived after knowing the Great Soul, can free himself from illusion, etc., and attain everlasting bliss after attaining Salvation. Now I am going to describe about the pleasure derived from *Yoga*, which is a part and parcel of the heavenly pleasure.

2. One who thinks about the Great Soul constantly, attains Him, one who constantly thinks about the Self frees himself from this illusive world. The Great Soul is the source of all pleasure. The Sage enjoys everlasting bliss after knowing Him.

3. When the Sage succeeds in combining his own Soul with the Great Soul, then he attains everlasting bliss, and is not afraid of anything, but one who does not succeed in uniting his own Soul with the Great Soul is afraid of everything.

4. Air, sun, fire, the powers of creation and destruction are all doing their respective works—being guided and led by the Great Soul.

5. When once the Sage knows the Great Soul as the source of all enjoyment, he can never then be afraid of anything. These worldly thoughts cannot then trouble him any more.

6. An intelligent man after giving up actions, whether virtuous or sinful, constantly thinks about his Soul. If he ever performs any actions, he does them, thinking them as a part of Self.

7. Animal kingdom are much lower than the Mankind. He who succeeds in knowing the Great Soul cannot any longer be guided by desires. His doubts vanish away and he becomes free from every action.

8. There is no other way than the above-mentioned ways—to free one from the fear of death. Because after knowing the Great Soul, the desires, etc., vanish away, and he frees himself from further incarnation, and sorrow.

9. After knowing the Great Soul, one enjoys great pleasure in this life. The fruits of past or present actions committed by him cannot trouble him any longer.

10. After attaining the True Knowledge, one becomes free from sorrow and enjoys pleasure. The above-mentioned facts are mentioned in every *Sastra*.

11. This pleasure can be divided into three parts, viz.:—(1) *Brahmananda* (pleasure derived after knowing the Great Soul), (2) *Bidyananda* (pleasure

derived after attaining knowledge), and (3) *Bisayananda* (pleasure derived from the enjoyment of property, etc.). Now I am going to describe about *Brahmananda* (ब्रह्मानन्द).

12. *Vrigue* learnt from his father *Varuna* about the five vestures which are ensheathing this Soul. After knowing them he learnt about the Great Soul.

13. Every object is created by the Great Soul, who is the source of all enjoyment ; they exist owing to His existence and afterwards they are absorbed by Him. There is no doubt that, He is the source of all pleasure.

14. Before the creation of Duality which again can be compared to *Triputi*, only the Great Soul existed. An object which is to be acquainted with, to be cognized of and lastly to be acquired, may be defined as *Triputi* (त्रिपुटी). During destruction this *Triputi* does not remain.

15. The Rational Vesture of the Soul can be defined as one that knows everything. The Sensorial Vesture can be defined as, one, who understands sound, touch, etc. This Sensorial Vesture can also be defined as Knowledge, which again is understood by the Rational Vesture. All of them put together can be defined as *Triputi*. Their existence before the creation is an impossibility.

16. Then one can know about the Unity. As one feels the existence of Unity during sleep, etc., likewise, before the creation the only Great Soul existed.

17. The only Great object is the source of all pleasure. Every worldly object is a source of sorrow. The great Sage *Sanat Kumar* advised in the above way to *Narada*.

18. Though the Sage *Narada* knew all *Sastras*, yet, for want of the True Knowledge he had to suffer much.

19. Before *Narada* knew the *Vedas*, he suffered from mental sorrow, sorrow derived from the elements (such as Thunder, Earthquake, etc.), and from sorrow derived and caused by men and lower animals (such as, theft, oppression by King, etc.), even they remained in him, after he knew the *Vedas*. In addition to that he used to suffer from sorrow caused by the rebuff of these men, who knew more than him, etc.

20 & 21. He went to *Sanat Kumar* and said, "Oh Sage, I am suffering from great sorrow, save me from it." *Sanat Kumar* answered, "You can only save yourself from this sorrow by suppressing your desires. I have already told you—that all worldly objects are a source of sorrow, only the Great real object is the source of pleasure."

22. If you say, the worldly objects may not be a source of pleasure—but the great object is not

also the source of pleasure. If any pleasure existed there, we would have felt it. If you admit about feeling this pleasure, then *Triputi* becomes a hindrance to the Unity.

23. To that my answer is, I do not say that there is any pleasure in this Unity. But I define Him as the source of all pleasure. It does not require any further proof, because, He is self-luminous.

24. I take your word of Unity as a proof about the self-luminousness of the Great Soul. Because, you have admitted that He is only one and there is no pleasure in Him.

25. If you again say that I did not admit about His Unity, then I ask you, can you explain who existed before the creation of Duality ?

26. Before the creation of this Duality the Great Unity only existed. You may also ask, did anything else exist besides Him ? Nothing existed besides Him, because, there are no other separate objects existing besides the Duality. As Duality did not exist then, so the existence of name, etc., also was an impossibility, because, without objects no name can exist. Therefore, you are bound to admit the existence of the Great Unity only before the creation of Duality.

27. You may say, though logically you deduce the existence of the Unity, yet I cannot feel Him, to that my answer is, can you say whether a logical

argument with an example or an illogical argument without an example, of the two, which do you believe ?

28. Again, if you admit an illogical argument without an example, as logical argument, then does your commonsense dictate you to say so ? Then of course you are bound to admit the logical argument with an example as the proper argument.

29. As sleeping state can be defined as the state of Unity for want of the feeling of Duality, likewise, if you admit, the time of destruction, as Unity for want of Duality, then what do you understand about Unity during sleep ?

30. If you cite the sleeping state of another man, then I ask you, when you cannot define your own sleeping state, how can you understand about the sleeping state of another man ?

31. If you again say, as I become passive during my sleeping state, so another man must be the same during his sleeping state, so looking at the outward signs if you come to the conclusion that this must be the sleeping state of this man, therefore, you admit the sleeping state as self-luminous. So you must admit that sleep is self-luminous in you also.

32. That which has no motion, etc., also that which cannot be compared to any object, yet one feels its existence, this state can be defined as self-luminous.

33. If you again say, let the state of sleep be self-luminous, and the state of Unity, but what pleasure does one derive from it ? Then listen to me. At that time the sorrow does not exist, therefore, you are bound to admit it as a stage of pleasure. Do not confound sleep with the dreaming state.

34. At that time the blind is not conscious of his blindness. A valetudinarian does not think himself to be a diseased person. Everybody is bound to enjoy in the above-mentioned way during sleep. The *Srutti* also upholds the abovementioned facts—so, the sleeping state must be defined as the state of pleasure.

35. If you again say, the want of sorrow, cannot be defined as a state of pleasure. As a piece of stone which has no sorrow, can you define it, as one constantly enjoying pleasure ?

36. To that my answer is, the abovementioned example is no example at all. By looking at the face of a man, one can understand whether he is enjoying or suffering. As, a stone is devoid of life, it cannot either suffer or enjoy. Here you make a muddle between the inanimate and animate objects.

37. One does not require something to point out to him that he is suffering or enjoying. One naturally understands about it.

38. One can feel about the want of sorrow during sleep. Therefore, one is bound to admit that state, as a state of pleasure.

39. If this sleeping state was not a state of pleasure, then why is everybody so anxious to make the bed comfortable.

40. If you say, a good bed is required for the comfort, then, the valetudinarians require a comfortable bed, but we see every one is anxious to have a comfortable bed. Therefore, it must be admitted, that this is a state of pleasure.

41. If you again say, as bed, etc., add more pleasure during sleep, therefore, it must be an earthly pleasure, so it is illusive and false.

42. To that my answer is, that pleasure derived from comfortable beds before sleep, is an earthly pleasure, so it is false. The pleasure during sleep is not derived from bed, at that time our intelligence becomes passive, so it becomes free from everything, therefore, this pleasure is not a worldly one.

43. Being busy during awakened state, one feels happy to lie upon a comfortable bed, before sleep, one feels the bodily pleasure by lying upon a comfortable bed.

44. Then during sleep, the pleasure is reflected on the passive intelligence. As, *Tripiti* even does not vanish away, then no one even feels tired after enjoying this pleasure.

45. During that time, to shake off the remissness, the Self, *i.e.*, Soul advances towards the Great Soul, and enjoys the Heavenly pleasure.

46, 47 & 48. As a bird, let loose, after being tied with a piece of string, after flying some time is obliged to come back to his master for the purpose of enjoying rest, likewise, a man, after many incarnations and doing many bad and good works, etc., at last attains Salvation, and is absorbed by the Great Soul. The *Srutti* has described about the pleasure one enjoys during sleep. There are many examples cited by the said *Srutti*.

49. As, a bird during evening rushes towards its nest, likewise, our Soul rushes towards the Great Soul during sleep and enjoys Heavenly pleasure.

50. As while taking mother's milk a boy forgets everything and enjoys.

51. Or a *Brahmin* becomes happy after knowing all the *Sastras* so a man becomes happy during sleep.

52. Or as an Emperor after conquering enjoys all pleasure and happiness imaginable, likewise, a man enjoys during sleep.

53. We have compared the pleasure which one derives during sleep with the abovementioned three examples. Because *Abibaki* (অবিবেকী), *Bibaki* (বিবেকী) and *Atibibaki* (অতি বিবেকী) all enjoy pleasure. Those who are guided by desires are always unhappy.

54. Like the abovementioned little boy, at that time, *i.e.*, during sleep, we enjoy. As, a man who is addicted to women, forgets everything during the sexual intercourse, likewise, we also forget everything during that time.

55. As, we can define anything outside a house, as an external object, and anything inside a house as an internal object, likewise, we can define everything as an external object during the awakened state and everything as an internal object during the sleeping state.

56. During sleep, the Self becomes absorbed by the Great Soul, then at that time it no longer becomes troubled by the worldly thoughts, it cannot distinguish then between a father and an enemy. It becomes completely free from this world.

57. Our senses of, "my son, my father, my property," etc., are the causes of our sorrow, when we can free ourselves from the abovementioned thoughts we can also then free ourselves from sorrow.

58. During sleep all our organs become passive. At that time Self, which is guided by the phenomenal emanation, having an excess of ignorance—becomes a source of pleasure. The *Vedas* uphold the abovementioned facts.

59. The abovementioned facts can be felt by even ordinary men. As soon as one gets up from sleep, he thinks that "I was sleeping, I did not know

the existence of anything at that time.' Therefore, in the abovementioned knowledge—pleasure and illusion are existing at the same time.

60. One cannot remember an object unless once he felt its existence. So, at that time one is bound to admit about the feeling of pleasure, because, this pleasure is self-luminous, and a source of enjoyment. Its existence at that time is not an impossibility.

61. The *Bajaniya Upanisad* (বাজনৈয় উপনিষদ) says, that the Great Soul is the source of all pleasure, therefore, He is self-luminous and an object of enjoyment. Nothing can be compared to Him.

62. Our ignorance about Him is existing in connection with the Sensorial and the Rational Vestures; their passive state can be defined as sleep; again they are also known as the illusion during the dreaming state.

63. As melted clarified butter becomes again condensed after it is taken away from fire, likewise, the abovementioned vestures and ignorance becomes passive during sleep and active during the awakened state, and again when they become passive they are known as the Beatitude.

64. The intelligence also becomes dissolved into the abovementioned vestures and ignorance during that state becomes a part of the Beatitude.

65. At that time the abovementioned Beatitude combining itself with consciousness enjoys heavenly bliss.

66. At that time, the illusion becomes very insignificant, the intelligence becomes less active than the awakened state. The Sages well versed in the *Vedanta* uphold the above-mentioned opinion.

67. The *Mandukya* and the *Tapaniya Upanisads* (মাণ্ডুক্য ও তাপনীয় উপনিষদ) also say about the enjoyment of this Beatitude.

68. Their combination during sleep may be defined as *Pragyanghona* (প্রজ্ঞাঘন). The above-mentioned Beatitude enjoys with the illusive sense existing in connection with consciousness.

69. During awakened state it combines itself with the Rational Vesture of the Soul, again during sleep they combine with the Soul, exactly in the same way like the powder of rice made after crushing many grains of rice together.

70. Our senses, known as *Pragyan*, become passive during sleep—like an inanimate object.

71. This passive *Pragyan consciousness* can be defined as the consciousness which knows everything. The logicians define it as one free from sorrow, because there is no chance of its ever suffering from sorrow.

72. During sleep our desires reflected on the consciousness become the cause of our enjoyment ;

again in awakened state the Self forgets everything and becomes addicted to this world.

73. Owing to the actions of the former life, one forgets everything. The *Sastras* also say in the abovementioned way.

74. Even after forgetting about it, one still feels a little of that pleasure. One can feel it, if one drives away the worldly thoughts for some time and remains quiet.

75. During the awakened state, one forgets all about it and becomes busy with this world.

76. Everybody feels that, during sleep he enjoys and during the awakened state he becomes addicted to this world. Before sleep lying in a comfortable bed, and remaining in the said bed quietly sometimes after sleep, could not be done by anybody unless there was great pleasure in it.

77. It has been said in the above Sloka, that, one enjoys pleasure lying in bed after sleep, then you may ask, that a lazy man can constantly enjoy pleasure by lying in bed. He need not go to a *Guru* or read the *Sastras*.

78. To that my answer is, if they have attained the True Knowledge, then let them be gratified, but nobody can attain it without being advised by a *Guru*.

79. Now I learn about the Great Soul from you, then why don't I become gratified, if you ask in

the above way then listen to me, about a man who was proud of his learning.

80. Once upon a time a man promised that I will give many property, etc., to a man who is well versed in the four *Vedas*. Another man was present there, and he immediately said, give me the money because I have just now learnt about the existence of the four *Vedas*, from you, now the question is, ought he to get the money ?

81. If you say, that he knows only about the existence of the four *Vedas* but actually he does not know anything about the *Vedas* so he ought not to get money. Likewise, you know only about the existence of the Great Soul, but you do not know Him, then how can you be gratified ?

82. If you again say, that as the *Vedas* are a finite object so its knowing is possible. But as the Great Soul is an infinite object, therefore knowing Him, is an impossibility.

83. To that my answer is this, you say you know the Great Soul, I ask you do you know about His existence, or read about His existence ? If you say I have read about His existence, then you ought to understand about it.

84. Also if you know the meaning of it according to grammar, then you ought to try to feel about His presence. Therefore, to know Him the help of a *Guru* is required.

85. Pleasure derived without any worldly cause, may be defined as the heavenly pleasure.

86. Pleasure derived after attaining any worldly benefit, may be defined as *Bisayananda*.

87 & 88. Except, *Bisayananda*, *Basanananda* and *Brahmananda* there are no other kinds of pleasure. *Bisayananda* and *Basanananda* are derived from the self-luminous—*Brahmananda*. Therefore, the abovementioned two pleasures can be defined as a part and parcel of *Brahmananda*.

89. Now I have finished describing about the enjoyment of *Brahmananda* during sleep.

90. The *Brahmananda* of sleeping state converts itself during awakened and dreaming state into the Rational Vesture of the Soul. The same pleasure, only owing to the change of state, are termed by different names.

91. During the awakened state, the eyes, during the dreaming state, the throat, and during sleep our mind becomes the seat of this pleasure. With our eyes we can see every object, because, our consciousness is existing everywhere.

92. As, in melted iron, heat and iron exist together, likewise, this consciousness with connection of this Gross body behaves like "Self."

93. Everyone is guided by the following three states of the Self, viz., state of indifference, state of happiness and state of sorrow. Among the above-

mentioned three states, the states of sorrow and pleasure are imagined by the "Self." The state of indifference is natural to the "Self."

94. The abovementioned sorrow and pleasure are felt by our mind owing to the enjoyment of outward material object; between sorrow and pleasure, sometimes the indifference appears.

95. "I am no more troubled by thoughts, I am very happy," etc.; the above thoughts can be defined as a proof of indifference of the Self.

96. The thought of "Mine" always reveals itself in connection with *Basanananda*. It cannot reveal itself.

97. As in a pot full of water, the outside walls of the same are cold, but actually it is not water, and it is free from water--so this coldness of its outer walls can be attributed to water, not to the walls of the pot.

98. Likewise, when one forgets about his own desires, then, only one can feel the existence of pleasure. The sages describe in the above way.

99. When one succeeds in forgetting about the existence of the Self, then, our intelligence becomes very minute, i.e., passive; we cannot define that state as sleep, because, then our thoughts do not disappear, so we cannot forget about this Gross body.

100. When we forget about the existence of Duality, though then we are not sleeping, the

pleasure felt at that time is known as *Brahmananda*. *Sreekrishna* said in the abovementioned way to *Arjuna*, and the famous *Bhagabat Gita* mentions about it.

101 & 102. First of all, try and drive away the worldly thoughts, then, -constantly think about your own Soul, do not think about anything else. At that time the unsteady mind may trouble you, but you must bring it under control anyhow.

103. At that time, the sages become free from everything and enjoy heavenly bliss.

104 & 105. By the constant practice of the *Yoga*, our thoughts become free from this world. At that time, our Soul enjoys very much, also we succeed in knowing the Great Soul then, and we can never be disturbed by anything.

106 & 107. After feeling His existence once, nothing seems so enjoyable as that. During then, no amount of sorrow can trouble us. That state can be defined as the state of the True Knowledge.

108. The abovementioned sage enjoys heavenly bliss after knowing the Great Soul.

109. As, by taking away water drop by drop from a tank, one succeeds in making it completely dry, likewise, it is not impossible to drive away the worldly thoughts from our mind by practice.

110. The *Bhagabat Gita*, and other religious codes, uphold the abovementioned facts.

111. As after burning up the fuel the fire gets extinguished by itself, likewise, by practice our mind becomes passive.

112. A mind thus made passive becomes free from illusion, etc., after attaining the True Knowledge.

113. In fact, our mind is the cause of the existence of this world, so it is always better to make it passive anyhow. Because, as we are guided by our mind, and we derive the fruit of our actions—according to the actions, therefore, when a passive mind cannot lead us to the performance of an action—so we do not get any fruit of the action, which makes us incarnate constantly.

114. When the mind becomes passive then performance of actions, whether bad or virtuous, cannot be performed. After that, being freed from actions, the sage enjoys heavenly bliss.

115. As, the Self becomes addicted to the worldly affairs, likewise, if it becomes addicted to the Great Soul, even for a minute, then, it cannot love this world any more.

116. This mind of ours can be divided into two parts, *viz.*, pure and impure, when our mind is guided by desires, then we can define it as impure. When it is not guided by anything, then we can define it as pure. Succession of thoughts can be defined as mind.

117. Therefore, this mind is the cause of Salvation and addiction to this world. When this mind is addicted to the world, we can define it then, as Addicted to the world. When it is not addicted to the world, then we can define it, as leading to Salvation.

118. When this mind becomes passive, then the pleasure it feels cannot be described. No one can understand this great pleasure unless one feels it.

119. Though this state is not permanent, yet, by force of habit it can be prolonged. This pleasure can be defined as the heavenly pleasure.

120. Therefore, the sage who once enjoyed this pleasure, cannot forget about it. He always believes in it.

121 & 122. A sage never likes the pleasure derived from the worldly affairs ; he is always anxious to enjoy the heavenly pleasure, like the woman who has once enjoyed herself with a paramour,—though busy with her household, yet cannot forget him even for a moment.

123. Though a sage may be obliged to perform outward worldly works, yet, like the woman enjoying with her paramour, always thinks about the falsity of this world and constantly thinks of the Great Soul.

124. Though a man is constantly disturbed by strong desires, yet, to enjoy the heavenly pleasure, suppresses those desires with great trouble, and always thinks of the Great Soul, can only be defined as a wise man.

125. As, a man carrying a weight on his head, rests, after putting down the load, likewise, a sage rests after driving away the worldly thoughts.

126. As, the wise man enjoys pleasure after driving away the worldly thoughts, likewise, he enjoys pleasure even at the time of great sorrow.

127. As, when a man willing to attain Heaven, after burning himself, cannot like anything but burning, though it is extremely painful to this Gross body, likewise, the sages do not like this false world.

128. The sage gradually becomes addicted to this pleasure ; he does not care to know anything else.

129. As, a crow can see everything with its eyes and is guided by them, likewise, a sage who has once become addicted to the heavenly pleasure, cannot care for this world any more.

130. The sage after enjoying the heavenly and the worldly pleasures, knows the difference between them, exactly like a man well versed in the different *Sastras* knows the difference from one another.

131. The sages never become agitated during sorrow, nor become addicted to this world. Because he knows, that a man half merged into water feels the cold from water and heat from the Sun.

132. The sage feels the heavenly pleasure either in awakened or in sleeping states.

133. A man is guided by illusion till Salvation, so sometimes even a sage feels sad.

134. In this chapter I have described the pleasure felt by a *Yogi*, therefore, I have defined this chapter as feeling the enjoyment from *Yoga* while enjoying the heavenly pleasure.

CHAPTER XII.

ENJOYMENT OF PLEASURE, DERIVED AFTER KNOWING
ONE'S OWN SOUL, WHICH IS A PART AND PARCEL
OF THE HEAVENLY PLEASURE.

1. When the sages, after enjoying *Brahmananda* and *Basanananda* enjoy *Nijananda* quite distinct from the abovementioned two pleasures, then, I must describe what the ignorant men ought to do.

2. The ignorant men, owing to their actions incarnate hundreds of times, so, they are obliged to die hundreds of times, then what is the good of their trying to attain Salvation.

3. If you say, we are sages, so we seek after Salvation, then tell me ought the ignorant men try to attain Salvation or not ?

4. If you say, that the ignorant men never care to attain Salvation, then please tell, whether are we to advise them to pray or perform religious ceremonies ? . Also, if they voluntarily come forward and ask about the Heavenly pleasure—ought we to tell them about it ?

5. *Yajnavalka* spoke to his wife *Moitraie* in the following way :—

“ Oh, *Moitraie* a woman does not wish for a husband, for the pleasure of the husband, she wishes for a husband for her own pleasure.”

6. Husband or wife, son or property, etc., are all wished, for the pleasure of “ Self ” only.

7. A wife likes a husband when she is guided by desires, but she can never like him during illness or any other trouble, rather at that time she feels annoyed with him.

8. Therefore, the love of a wife for her husband is not for him, but is for the Self only, also sometimes they love each other being simultaneously guided by desires.

9. When a father kisses his child, though the child might be crying being pricked by his beard, yet, he does not desist from kissing, it must be a torture to the child, therefore, we can easily perceive that he kisses the child for the pleasure of Self only.

10. Money can do no good, but one hordes it up for the benefit of the Self only.

11. A horse does not like to carry a load on his back, yet men make it carry the load, therefore, its carrying the load is for the pleasure of its owner, it cannot be for the horse's pleasure. •

12. A *Brahmin* thinks “ I am a good *Brahmin*, ” and becomes pleased, therefore, this pleasure can be attributed to Self, it cannot be attributed to this Gross body.

13. The feeling of “ I am a *Khastriya*—I am a King, ” etc., can be attributed to Self. In the above manner many examples can be cited.

14. “ I want Salvation I like to go to Heaven, ” etc. ; the abovementioned feelings can be defined as, for the improvement of the Self only, it is for the benefit of the Self, it can do no good to others except Self.

15. One prays to God for the benefit of Self only their prayer does no good to God, but it does good to them only.

16. A *Brahmin* reads the *Vedas*, not for the benefit of the *Vedas* but for the benefit of Self.

17. Again people till the earth, etc., for the purpose of growing corn, to appease hunger, etc., therefore, it is also for the benefit of the Gross body, it can be attributed to Self, because the Gross body cannot exist without food and again Self cannot exist without the Gross body.

18. A man wishes for property, servants, etc., for the benefit of the Self only, not for their good.

19. I have cited many examples, always think about the abovementioned examples carefully.

20. In the abovementioned *Slokas* it has been ascertained, that the delight a man takes in his wife can be defined, as the delight of love, the delight in religious ceremonies is the delight of reverence, the delight in a *Guru* is the delight of devotion, and

the delight we take in things, in expectation, can be defined as the delight of expectation or wish. The delight we take in the " Self " is beyond the above-mentioned four kinds of delights.

21. The delight we take in Self, which is beyond the abovementioned four delights, can be defined as, delight of Self, existing in connection with entity, its existence is not caused by either any cause or wish. Because, either in sorrow or in pleasure, the delight of the Self never ceases to exist.

22. As, food and drink are required for the existence of this Gross body, likewise, there is nothing to attribute to the Soul. Because, it is neither enjoying nor being enjoyed. If you define the Soul, as, enjoyer and enjoyed, then it becomes illogical.

23. The delight one takes in property can be defined, as, illusive delight, and the delight one takes in his own Soul, can be defined as the Real delight. Worldly delight cannot last, but this delight lasts everlastingly. There is no deviation from the above-mentioned facts.

24. Because, the delight of property is felt for an external object, but the delight taken in the Soul is the internal delight—so, this delight is everlasting.

25. Though the Soul is an object of everlasting delight, yet sometimes one becomes annoyed with it, then, if you say this delight taken in the Soul is not

everlasting. Then listen to me, no one can ever be annoyed with the Soul, because He Himself disregards everything. Therefore, disregarding Him is an impossibility.

26. Though one may commit suicide during temporary insanity, yet disregard to the Soul is an impossibility. This is an example of the disregard of the Gross body. Because no one can be annoyed with an object which disregards everything, one gets annoyed with an object which has a connection with him—therefore, one commits suicide of this physical body not of the Soul.

27. For the enjoyment of the Self only, we love all objects. The Soul is dearest to us. A son is dearer to the Self than a friend.

28. Everyone prays that he may never die, therefore, we can define that our love of the Soul is most supreme.

29. I have already described that our Soul is dearest of all. An ignorant man's love for the Soul can be defined as vested on son, etc., i.e., in old age his son will maintain him, so that he shall not have to suffer any sorrow.

30. For the abovementioned reasons, the *Up-anisad* has described, that a son, is produced from the Soul.

31. Because, one can depute his own son to perform the religious ceremonies for him. There-

fore, the son can be defined as produced from the Soul of the father and also representing his Soul. With the help of the virtuous actions, a son performs for his father, the father goes to Heaven.

32. Only a man having a son attains good results after death. A man without a son does not attain it. Therefore, the sages of yore have said that a man possessing a virtuous son attains beneficial results after death.

33. A man having a son, enjoys wealth, etc., in this life; a man having no son can never enjoy wealth, etc., rather it becomes a source of trouble.

34. Therefore, a man while dying, must tell his son, that you are the Great Soul, because your Soul is a part and parcel of the Great Soul. A son has been described by the *Sastras* as the nearest of all. A father ought to think his son superior to him.

35. After the death of the father, the son lives with the help of money, property, etc., left by him. Also the father during his lifetime tried his best to leave behind him as much money, property, etc., as he could for the enjoyment of his son. Therefore, the love for a son is greater than the love for any other objects.

36. The ignorant man says, that, the love for a son is greater than the Soul, but it is an impossibility. No love can be greater than the love of the

Soul. “Soul” can be divided in the following way:—

(1) The secondary Soul; (2) the false Soul; and (3) the chief Soul.

37. As, in the sentence “*Devdatta* Lion only to distinguish between *Devdatta* and Lion, Lion is used in the secondary way, likewise, our definition and attribution of Soul to a son can be defined as the secondary Soul.

38. When we mistake a tree for a man, and as a tree and a man are quite distinct from one another, so a tree cannot be a man. Likewise, when we mistake the five vestures which are ensheathing this Soul for Soul, this can be defined as the false Soul.

39. Again, this unrivalled individual consciousness, which is free from everything, which is dearer than all and existing within us, can be defined as the chief Soul.

40, 41 & 42. Among the things of daily use whatever is of the greatest necessity to one, can be defined as chief and the objects besides that, can be defined as secondary. A son who has to protect his late father's property, can be defined, as, chief, in a case like this, we cannot define the son either false or secondary. If one says that *Agni* is reading the *Vedas*, here *Agni* cannot mean fire—because, reading of the

Vedas by fire is an impossibility—so here *Agni* must mean a *Brahmin*.

43. A son cannot be either chief or false to a thin father who wants to be stout. A man cannot ask his son to eat for him for the purpose of making his physical body stout—so here we cannot define a son to be the chief.

44. “I want to attain heaven”—in the above-mentioned thought we can define the Self as chief, because after renouncing the pleasures of this physical body one becomes addicted to the *Yoga*.

45. In the thought of “I am addicted to this world I want to be free”—here the consciousness may be defined as chief, because, at that time one knows everything from the *Guru* or the *Sastras*, then he can have no more obligation to anyone.

46. As, a *Brahmin* can only perform the *Brihaspattisabah yagna* (ব্রহ্মপতি নব যজ্ঞ). A *Kshatriya* can only perform the *Rajasuya yagna* (রাজসূয় যজ্ঞ) and a *Vaisya* the *Vaisyastom yagna* (বৈশ্যষ্টোম যজ্ঞ) likewise, according to circumstances the Soul may be defined, as chief, secondary and false.

47. In our daily life, whatever objects become most essential to us, become a source of great delight. To secondary objects, one does not become so much addicted, therefore, the delight must be less. One takes no delight in an object which is useless to him.

48. Here, *Itar* (ইতর) means, an object of disdain and an object of fear. Straw, etc., may be defined as an object of disdainment. Tiger, etc., can be defined as an object of fear, likewise, according to circumstances an object becomes chief, secondary, false and disdainful.

49. No rule can be laid for the abovementioned four states of an object. Only according to circumstances, an object assumes any one of the abovementioned four states.

50. When a tiger suddenly appears before a man, then, it can be defined as an object of fear. When it goes away, it can be defined as an object of disdain, and the same tiger if anyone brings it up from infancy becomes an object of pleasure. Therefore, an object of fear becomes an object of pleasure.

51. Though any rule cannot be laid down for the abovementioned objects, yet, with the help of Metonymy, their contrariness, favourableness and want of the abovementioned two qualities, are determined.

52. Therefore, our Soul is the dearest of all; wife, son, etc., are dear, and other objects besides them are either disdainful or fearful. *Yagnavalka* upholds the abovementioned facts.

53. The *Srutis* say, that, the Self, i.e., the Soul, is dearer than son, property, etc. Our Soul is existing within us, it is the dearest of all.

54. The *Srutti* and the logicians define our individual consciousness as the Soul, separating the Soul, from the five vestures which are ensheathing it can be defined as *Bibachona* (বিবেচনা).

55. Sleep, dream, and awakenment are produced from the great self-luminous individual consciousness. He is the source of all pleasure.

56. From the *Pran* down to property, every one is more dear in succession to the Soul according to their connection with the same. Everyone can feel the abovementioned facts.

57. Son is dearer than property, the physical body is dearer than son, organs of senses are dearer than the physical body, *Pran* is dearer than the organs of senses, and lastly our Soul is dearer than the *Pran*.

58. After knowing the abovementioned facts—the wise man reads the *Srutti*s, etc., to make this knowledge permanent. It has been ascertained that the Soul is the dearest of all.

59. The sages say, that our individual consciousness is dearer than other objects to the Great Soul. But the ignorant man, thinks, for the sake of enjoyment that wife, son, etc., are dearest of all.

60. One who thinks that other objects are dearer than the Soul, if that man be your pupil—then explain him, till he understands it thoroughly,

and if he be your contemporary then show contempt towards him and tell him, “ You will have to repent for the object which you say is dearer to you than the Soul.” If you can explain to your pupil properly, then he will come to his senses.

61 to 65. One must repent, if he takes pleasure in the external objects, *viz.*, if children are not born to a husband and his wife, then they become constantly sad. If again, children are born to them, the child might die by abortion. During the birth of the child the mother suffers a great deal. The said child might die in infancy owing to diseases peculiar to children, if he lives he may become dumb or he may not be addicted to education, after the ceremony of the sacred thread, or, he may become a man of learning, yet, the parents may have to suffer during his marriage, again that son may be addicted to other women, or that son may have a big family of children, which may be a great source of trouble to the parents, in case they are poor. If that son be the only son of rich parents, then the parents are constantly afraid of his death, etc., etc.; one ought to think in the abovementioned way and try to know the Great Soul, after knowing Him, he may enjoy everlasting bliss.

66. Sages say, that, he who being addicted to the world does not think about the Great Soul, has to incarnate many hundreds of times.

67. Sages after knowing the Great Soul become like Him. Therefore, whatever they say, is bound to happen.

68. He who, after knowing the individual consciousness as the Soul, constantly thinks of the same, attains Salvation.

69. The Great Soul is the source of all delight ; the more one loves Him, the more happy he becomes. Every code of religion upholds the above facts.

70 & 71. If the conscious Soul be the source of pleasure, then let every conscious object be a source of pleasure ; if you think in the abovementioned way then you are mistaken, because, as a lighted lamp, which produces heat and lights up the whole place, its light reveals every object, but its heat is not felt in every part of the room, likewise, consciousness is existing in connection with the intelligence, but the pleasure is not existing in connection with anything whatsoever.

72. As, an object, though the source of smell, touch, appearance, etc., yet we must understand about it with the help of different organs, likewise, between consciousness and pleasure—the consciousness is felt by our intelligence.

73. If you say, as smell, etc., are different objects, so they are felt by our different organs, but, the consciousness and pleasure are not like that, therefore, they cannot be felt ; to that my answer is, you

make a muddle of them, can you define the individual consciousness ?

74. If you say, that they, *i.e.*, the consciousness and pleasure, cannot be distinguished from one another, then you are bound to admit that there is no distinction between the smell of a flower and flower itself. If you then admit, that there is a distinction between the flower and smell, then you are bound to admit the distinction between consciousness and pleasure.

75. In the sense, which exists in connection with entity, consciousness and pleasure unite—because, that sense is very pure. Again the sense which exists in connection with the strand of activity, being not so pure reveals the consciousness, but it reveals very little pleasure.

76. Like the sour tamarind, when mixed with salt has little sourness left to it.

77. If you think, though I may know the Great Soul, yet how can I attain Salvation, without the practice of *Yoga* ? Then listen to me.

78. The *Aparaksha jnan* attained by the help of *Yoga*, can also be attained by the worship of an idol. Therefore, there is no difference between the *Yoga* and the worship of an idol.

An example of the abovementioned facts:—

79. The practice of the *Yoga* and the thought about the Soul produce the same result. The above-

mentioned opinion is upheld by the *Bhagabat Gita* in the fifth *Sloka* of the fifth chapter.

80. Some are unable to practise the *Yoga*, and some are unable to attain knowledge, so each ought to follow according to his individual capacities.

81. When the *Yoga* and knowledge produce the same result, then why are you so fond of the practice of this tedious *Yoga*. A *Yogi* as well as one who has attained knowledge can suppress their desires equally.

82. He who is not addicted to property, and who knows this Soul to be dearest of all, can he be again guided by desires ? He sees everyone equally.

83. Desires are equally strong in a *Yogi* and in the man who has attained knowledge. If you say, I cannot define a man as *Yogi* who is troubled by desires, then I can attribute the same to a man who has attained knowledge.

84. This Duality is existing in the same way in both of them. If you say, during *Samadhi*, i.e., complete abstraction of mind, a *Yogi* forgets the Duality, I also say that a man who has attained the True Knowledge forgets the Duality.

85. I have already described about it in the last chapter, so I need not enumerate them here.

86 & 87. If you define that a *Yogi* enjoys Heavenly pleasure forgetting about the Duality, then I have nothing more to say. For the ignorant men I have written this chapter.

CHAPTER XIII.

THE FEELING OF PLEASURE AFTER KNOWING THE GREAT UNITY, WHICH IS A PART AND PARCEL OF THE HEAVENLY PLEASURE.

1. The pleasure derived from the *Yoga* can be defined as a part and parcel of the pleasure derived after knowing about the Soul. Therefore, there is no chance of muddling them up. If you think, that how can the Unity of the Great Soul be possible when there is the Duality ? Then listen to me.

2. The *Toittariya Srutti* (তৈত্তরীয় শ্রুতি) says that, from the space to the Gross body, every object is unreal. Pleasure is the only Real object, therefore, this pleasure is the Great Soul, as the Duality is an impossibility to pleasure, so the attribution of the Duality to the Great Soul is an impossibility.

3. The whole of this universe is produced from pleasure, it exists owing to the existence of pleasure. Again, it is absorbed by pleasure. Therefore, the separation of this world from pleasure is an impossibility. Again if you say, a potter makes a pot, but he is quite distinct from the pot.

4. To that my answer is, the way a potter makes a pot, is not exactly the same as the way in which

the world is produced from pleasure. The potter is the cause of the existence of a pot, whereas pleasure is not the cause of the existence of this world. Pleasure is the chief component, in connection of which this world is existing, it is inseparable from the world, exactly, like earth to a pot.

5. Though the potter creates a pot, yet he is not the cause of the existence and destruction of the same, only earth is the cause of the existence and destruction of a pot, likewise, pleasure is the cause of the existence and destruction of this world. The *Srutis* uphold the abovementioned facts.

6. The cause of the existence may be divided into three parts :—viz., (1) *Bibarta Upadan* (বিবর্ত উপাদান); (2) *Parinami Upadan* (পরিণামি উপাদান); and lastly (3) *Arambhak Upadan* (আবস্থক উপাদান). Among the abovementioned three causes of existence the last mentioned two causes can be attributed to the Great Soul.

7. The followers of *Arambhabad* believe the production and the existence of one from another, viz. :—A cloth is produced from cotton and existing for the existence of cotton. They say, that cloth is a separate object from cotton.

8. The conversion of the shape of one object into another shape, though the object remains the same, may be defined as *Parinam*. Curd is the

Parinam of milk, ornament is the *Parinam* of Gold, etc.

9. Though the object remains the same, yet the attribution of another object to it owing to illusion, may be defined as *Bibarta*, viz. :—mistaking a rope for a snake. The abovementioned example of *Bibarta* is only possible in the material objects. Our imagination of *Ram's* bow and attributing it, the different colours of the Sun's rays produced in connection with cloud, in the space, is also an example of *Bibarta*, where the object has no form whatsoever.

10. Therefore, the Great Soul can be defined, as the *Bibarta cause* of the existence of this world. The phenomenal emanation makes us imagine Him in a different way than actually what He is.

11. *Iswar* and the phenomenal emanation have no difference between them. Hardness is not distinct from stone, and hardness and the hard object has no distinction between them, if you say hardness and the hard object are distinct from one another, then let me ask you—is it possible to analyse between them ?

12. Energy of an object is known by its actions, when there is the object, yet, it is not performing its action, then we can define that state as the state of hinderance. If blazing fire owing to some reason,

cannot reduce objects to ash, then we must define that state of fire as a state of hinderance.

13. The *Great Iswar* existing in connection with his qualities of strand of activity, entity and ignorance. The sages only know the abovementioned facts. Action, knowledge and energy, etc., can be attributed to this *Iswar*.

14. The Great sage *Vasistha* explained in the abovementioned way to *Ramchandra*, “Oh *Ram*, The *Iswar* can be defined as the *Bibarta* cause of the existence of this world. By whatever power of His, He is guided, He manifests Himself accordingly.” *Vasistha* addresses the following to *Ram* :—

15 & 16. “Oh *Ram*, we can feel in our Gross body the existence of the Great Soul. Air has the power of locomotion, stone is hard, water is liquid, fire burns, etc., by the actions of the abovementioned objects, we prove the existence of the Great Soul.”

17. As, in an egg, a big snake remains in the embryo form,—in a seed a big tree is in embryo state, likewise in the original state this Great world remained in a contracted form in connection with the Great Soul.

18. As, a big tree springs up from a small seed likewise, energy springs up from an object.

Vasistha addresses the following to *Rama* :—

19. “ Oh *Ram*, when this Great Soul is guided by the phenomenal emanation, then, He is known as *Mana* (मन). ”

20. “ First, the *Mana* is produced in the above-mentioned way. Then it imagines either the addiction to this world or salvation, after that it imagines all the fourteen different worlds. As the following fable is untrue, so this world is unreal. ”

“ THE COMMENCEMENT OF THE FABLE. ”

21. “ Once upon a time, three very beautiful princes lived. ”

22. “ Among them two were not born, and another was not even conceived by his mother. They used to live in a beautiful palace. ”

23. “ Once the princes while walking saw a few beautiful fruit trees, full of fruit hanging in space. They became pleased after finding the said trees. ”

24. “ The princes used to live very happily in their home, and they are yet living there. ”

25. “ A boy believes the abovementioned fable of his nurse. And he becomes convinced of the same. ”

26. “ Therefore, Oh *Ram*, think of the unreality of this world as you think of the impossibility of the abovementioned fable. ”

27. The Great sage *Vasistha* has described about the power of the phenomenal emanation, by many fables. I am going to describe about them.

28. The power of the phenomenal emanation is quite distinct from the world, which it has created, also it is distinct from its creator *Iswar*. The action of the fire is to burn, and its support is ash. The burning power can be distinguished from fire and ash.

29. The pot which is dependent for its existence on earth, yet it is quite distinct from the five qualities of earth.

30. Earth is the cause of the existence of a pot, yet earth itself has no neck, etc., like a pot, although all the qualities of earth are not existing in a pot, still it cannot exist without earth. Therefore, no one can define this *cause of existence*.

31. Earth has the quality of the existence of a pot, without earth, a pot cannot be created. It itself cannot create a pot, so the help of a potter is required to convert it into a pot.

32. The combination of earth, its qualities, etc., and being helped by a potter create a pot. Ignorant people without thinking anything about them, define this combined state of earth as a pot.

33. Before a potter creates a pot, we cannot define this earth as pot. It can only be defined as a pot, after the potter creates it.

34. There is nothing more in a pot than earth. Because—for want of earth, a pot cannot exist—and also no distinction exists between a pot and earth, we cannot find a pot in earth, before the earth is converted by a potter into a pot.

35. As, energy or power is a wonderful thing, likewise, the object is also a wonderful object. The hidden power of earth when revealed by a potter, converts itself into a pot.

36. Likewise, the power of the phenomenal emanation, does not reveal itself before the creation of an object. After the object is created, then it reveals itself.

37. The *Srutti* says, that owing to the power of the phenomenal emanation every created object is unreal, and earth, from which every object is created, is real.

38. Names of objects are only produced by the vibrations of air, their forms are the conversion from the original forms, so they are unreal, only earth is the real object.

39. Known state, unknown state and their origin, among them, the first-mentioned two states, are distinguished by time, but their origin is the cause of their existence, so it is real.

40 & 41. Though pots and other objects are unreal, yet they seem true. Their existence and destruction are seen by us. After their creation

people attribute a name to them. Even after their destruction people call them by their names. Therefore, their name and form are imagined by men, so it must be false.

42. As, an object is created and destroyed, and is known by a name, so it cannot be real, like, its origin, the earth.

43. But whether in known or unknown states as they are a conversion from the origin, so they cannot be real like earth.

44. If pots and other objects are false, then how can one's own knowledge of a pot be satisfied by knowing earth ?

45. To that my answer is, when you know earth, its origin, as real, then our knowledge of a pot must be satisfied by that. Satisfaction means knowing it properly, it does not mean, about its ignorance.

46. As, no one thinks a shadow to be real, likewise, though one sees a pot, etc., still one ought to think it as unreal. This thought can be defined as satisfaction.

47. The *Vedantic* doctrine also upholds the abovementioned opinion. This knowledge can be defined as *Purusartha siddhi* (পুরুষার্থ সিদ্ধি). Earth can be defined as the *Bibarta* cause of the existence of a pot.

48. Because it does not change the form altogether like milk when converted into curd, so this cannot be defined as *Parinam*. Ornaments made of gold, gold though converted into another shape, yet it does not change its original colour, etc.

49. If you say after a pot is broken into pieces, its broken fragments are not like earth, so it can be defined, as the change of form. To that my answer is, the broken fragments are actually earth. They are nothing but earth. We can perceive this better in the case of gold ornaments. But once milk converts itself into curd, it cannot become milk again. Therefore, this can be defined as *Parinam*.

50. Though *Parinam* can be attributed to milk, yet it does not affect in any way our attribution of *Bibarta* to earth.

51. According to the opinion of the followers of *Arambhabad*, the defect of repetition can be attributed to a pot. Because, its qualities, actions and the cause of existence must be admitted. Therefore, their existence here are better not to be admitted.

52. The Great sage *Aruni* (অরুণি) has cited the examples of earth, gold, and iron, to prove the unreality of this world. By thinking of them one can easily understand about the unreality of this world. The knowledge of the cause of existence

makes us understand about all objects produced from the same cause.

53. I am going to describe later on, how from the cause of the existence of an object; which is real, how unreal objects produced from the same, can be ascertained. The conversion of earth into a pot is defined by people as *Karyya* (कार्य). The form is unreal, but the earth is real. The knowledge of origin is produced from the above-mentioned knowledge.

54. There is no necessity of knowing this unreal part of an object. The True Knowledge is the cause of the *Purusartha siddhi*. The false knowlege cannot be a part of the same.

55. By reading the above-mentioned *Sloka*, I come to know, that by knowing the cause—one understands an object's actions. The knowledge of earth produces the knowledge of earth. But I cannot understand how the knowledge of the cause can produce the knowledge of actions of an object.

56. You need not think of that, because, in actions of an object, the cause of the existence of an object, which is real, is existing. He who knows about the abovementioned facts, does not feel surprised, but an ignorant man feels awfully surprised.

57. Among the *Arambha*, the *Parinam*, and the *Secular* causes, the knowledge of any one of them, helps us to know the other causes. An igno-

rant man becomes surprised when he hears about the abovementioned facts. Their surprise in no way can be appeased.

58. For convincing the pupils about the Unity of the Great Soul, the *Chandagya Srutti* (ছান্দগ্য স্রুতি) says, the knowledge of one object, helps us to understand about all objects of the same nature. The abovementioned facts do not mean about the knowledge of many objects.

59. As, by knowing one earthen pot, all different earthen pots of the same nature can be known, likewise, by knowing the Great Soul, everything in this universe can be known.

60. The Great Soul is ever present, ever true, and the source of all pleasure. This world is a mortal object. The *Tapania Sruttis* say in the abovementioned way, because they describe about the Great Soul.

61. *Aruni* says the Great Soul is only Real. The followers of the *Rigveda* say, that He is the source of all Knowledge only. *Sanat Kumar* says, He is the source of all Pleasure only. Other sages have also said in the abovementioned way.

62. Before the creation of this world, the Great Soul, thought about the form of every object, and their respective names, after that, from His will this world was produced.

63. This power of the Great Soul revealed itself after the creation, as the name and form of an object. This Great creative power of the Great Soul is known as *Abbyakritta* (অব্যাকৃত).

64. The Great unchangeable Soul becomes changed by the phenomenal emanation. This can be defined as *Prakriti* and the changed Great Soul becomes known as *Maie* (মায়ী).

65. From this *Maie* first the space is produced, the existence and its self-revelment is real, but the qualities of space are unreal.

66. Because before the creation and during destruction of the space, its qualities cannot exist, therefore, they are unreal, the Object which remains the same, in past, present and after destruction can only be termed as Real.

67. In the twenty-eighth *Sloka* of the second chapter in *Bhagabat Gita*, *Sreekrishna* addresses the following to *Arjuna*:—"Oh *Arjuna*, the objects cannot exist before creation, neither can they exist after destruction, their existence after creation and before destruction can be defined as unreal."

68. As a pot cannot exist without earth, likewise, every object has the power of revealment and existence and is either enjoyed or despised by us, in the same way space can be defined and explained.

69. If space can be separated from space then nothing can be felt of it, except its existence, etc.

If you say that, then we can feel nothing, but emptiness, I define that even as Existence.

70. By its self-revelment we can conceive about its existence, and if one shows indifference to this existence of space, then it becomes a source of pleasure to him. Every object which is always favourable and never contrary to us, can be defined as an object of enjoyment.

71. Favourable objects are a source of pleasure, but unfavourable objects are a source of sorrow. After the want of the abovementioned facts, the pleasure constantly reveals itself. This pleasure is known as pleasure derived from the Soul, there is no chance of sorrow's contaminating it.

72. When this pleasure derived from the Soul becomes permanent in a man, then, the worldly pleasures and sorrows vanish away immediately. Because the worldly pleasures and sorrows are not everlasting.

73. In the abovementioned *Slokas*, I have described about the existence, etc., and favourableness of space, in the abovementioned ways we can ascertain about the existence, etc., of air, fire, this physical body of ours, etc.

74 & 75. Motion and touch are the two qualities of air. Burning and revealing itself are the two qualities of fire. Liquidity is the only quality of water. Hardness is the only quality of earth.

In the abovementioned way all the natural qualities of elements can be ascertained, it becomes then easy to ascertain the qualities of herbs, Gross body, space, food grains, etc.

76. Always think that though the Great Soul is styled by various names, yet, He is one and only. He is unchangeable.

77. Names and forms are unreal, if you think and attribute them to the Great Soul, then, they seem like bubbles on the Ocean.

78. After knowing the Great Soul, one can easily know that name, etc., are all unreal.

79. When one becomes certain of the unreality of this Duality, then he only can perceive the Great Soul. At that time one forgets about the name and form of objects.

80. When once a man succeeds in attaining the True Knowledge, then he thoroughly knows about his own Soul. He attains Salvation, it does not then affect his knowledge in any way. Even if his Gross body dies, the knowledge remains the same.

81. If one constantly thinks of the Great Soul, talks about Him to other people, by that he can gradually attain the concentration of mind. The abovementioned facts can be defined as the practice of the attainment of the Great Soul.

82. If one constantly practises in the above-mentioned way for some time, then his worldly thoughts gradually vanish away.

83. As, earth produces pot, etc., likewise, this phenomenal emanation created by the Great Soul, produces many unreal objects. Also guides us and makes us imagine many wonderful things.

84. As in a dream, a man dreams many wonderful dreams, likewise, this phenomenal emanation sometimes makes us think about, even the non-existence of the Great Soul.

85. In dream, one thinks that he is travelling in space, or his head is chopped off, or meets his dead dear ones, etc.

86. During dream one cannot rarely think about the possibility or an impossibility of an occurrence. During that time, whatever he dreams, he thinks them to be true.

87. When dream can perform such wonders, then is it at all surprising that the phenomenal emanation can perform greater wonders?

88. As a dreaming man dreams about many different things, likewise, this phenomenal emanation changes the Great unchangeable Soul to a great extent.

89. Space, air, fire, water, earth, universe, men, animals, and mountains can be defined as a change of the Great Soul. Again, this change is

felt by our intelligence existing in connection with the consciousness.

90. One can perceive the existence of the Great Soul in every animate and inanimate objects. Only name and form distinguish one from another.

91. As, on a piece of canvas, painted portraits exist, likewise, this name, form, etc., exist in connection with the Great Soul. He who disregards the name and form, can perceive the Great Soul.

92. As, one disregards a shadow, likewise, when one succeeds in disregarding the name and form, then he can be defined, as one loving the only Great Soul.

93. As, a man cannot rely on an imaginary object, likewise, everyone ought to disregard the name and form. •

94. As, thoughts appear and disappear, so, every object is produced and destroyed by the creative power of the Great Soul.

95. As, infancy and youth cannot everlastingly remain in this Gross body. As, youth is an impossibility to an inanimate object. As, dead people cannot come back. •

96. Likewise, our thoughts, customs, etc., are mortal. Though they seem True, yet one ought to think about them as Unreal.

97. When one can get over customs, etc., then only he can constantly devote his time to the

thought of the Great Soul. Because, being guided by illusion, people become addicted to this world.

98. As, a rushing stream cannot dislodge a huge stone, likewise, a sage after forgetting the name and form, cannot be troubled by anything whatsoever.

99. As, in a mirror, one can see reflected the images of every object—likewise, everything is revealed by the Great Soul.

100. As, one cannot see his own image without the help of a mirror, likewise, nothing can be revealed without the Great Soul.

101. When once our thoughts become addicted to the Great Soul, they then can think of nothing else.

102 & 103. Now I have finished describing about the Great Soul, let everyone think of Him and find peace in Him. I have also described about the unreality of everything, also about the enjoyment of the Heavenly pleasure.

CHAPTER XIV. .

FEELING THE PLEASURE DERIVED AFTER ATTAINING KNOWLEDGE, WHICH IS A PART AND PARCEL OF HEAVENLY PLEASURE.

1. After knowing about the Soul in any one way of the following three ways, one can know about the Great Soul, *viz.* :—

- (1) Knowing about the Soul according to the *Yoga* system.
- (2) Knowing about the Soul after discoursing about it in the logical and the philosophical way.
- (3) Knowing about the Unity 'after ascertaining about the falsity of the Duality, the sage who knows about the Great Soul, I am going to describe about the pleasure, derived from knowledge, and felt by him.

2 & 3. Like the pleasure derived from property this pleasure also exists in connection with the intelligence. For want of sorrow, in this, this pleasure can be divided into four parts, *viz.* :—

- (1) Dispeller of sorrow altogether.
- (2) Producer of a desired object, immediately along with desire.

(3) The feeler of satisfaction.

(4) The feeler of pleasure and happiness derived after getting an object.

4. Sorrow can be divided into two parts, *viz.* :—

(1) Sorrow derived from the world;

(2) And sorrow derived from our mind.

The *Brihadaranyak Srutti* (ব্রহ্মদারণ্যক শ্রুতি) describes the way by which we can dispel the worldly sorrows.

5. One who thinks himself to be the Great Soul, as his Soul is a part and parcel of the Great Soul, can he again be willingly guided by desires?

6. The *Vedanta* describes and mentions about the two different kinds of soul, *viz.* :—(1) The Great Soul; and (2) the Individual Soul. As the Great Soul is existing within the Gross, casual and subtile bodies, therefore, this Great Soul is known as the Individual Soul, and this Individual Soul is enjoying everything as life.

7. The Great Soul, being quite distinct from name and form is enjoyed by us. By knowing Him, one comes to know about the unreality of the name and form.

8. After imagining pleasure, one suffers, being guided by desires. It has already been said that our three different bodies suffer, from disease peculiar to them. Our Soul never suffers.

9. Our Gross body suffers from the bodily diseases, our casual body suffers from desires, and the subtle body suffers from diseases inherited from the Gross and the casual bodies.

10. After knowing the Great Soul, the sage perceives about the unreality of every object and constantly enjoys.

11. When one comes to know about the Individual Soul, then the casual and subtle bodies cannot suffer any longer.

12. Our thoughts about Virtue and Sin can be defined as the mental sorrow. I have described how to dispel the abovementioned sorrow in my last chapter. He who can dispel the abovementioned sorrow, nothing then can trouble him any longer.

13. As, water cannot remain on the leaves of a lotus plant, likewise, sorrow cannot approach a sage who has attained the True Knowledge.

14. As, everything is reduced to ashes by fire, likewise, the True Knowledge dispels all sorrow.

15. In the thirty-seventh *Sloka* of the fourth chapter in *Bhagabat Gita*, *Sreekrishna* addresses the following to *Arjuna*:—"Oh *Arjuna*, as fire reduces everything to ash, likewise, all sorrow is dispelled by the True Knowledge."

16. He who has forgotten the "Self" and is not addicted to this world, if he kills a man, even then, he does not become contaminated by Sin.

17. A sage can in no way be contaminated by Sin. It means that a man who has attained the True Knowledge cannot commit a Sin.

18. As, he never suffers from desires, so he must be free from all sorrow. He always enjoys everlasting bliss.

19. Whether a sage performs worldly actions or enjoys with women, etc., he cannot think of the Life and Self. He only remains alive, for the actions of his former life.

20. He enjoys all pleasure. His fruit of his past actions gradually wears off, and he becomes free from illusion.

21 & 22. What a young, strong, educated healthy emperor enjoys, a sage enjoys much more than that.

23. A sage and an emperor cannot be guided by customs, because one has renounced all, another is the leader of all. An emperor is not satisfied because he is guided by illusion, whereas, the sage is constantly enjoying heavenly bliss, so a sage is superior to the mightiest emperor of the world.

24 & 25. One can find and know about the unreality of the objects of enjoyment after reading the *Sastras*. The emperor *Vrihadrath* (बृहद्रथ) has described about their unreality. He has described about the faults of this Gross body, mind, and luck, etc.; as, a man cannot like to eat the vomit of a

dog, so, after knowing the unreality of everything, a man cannot be addicted to them any more.

26 & 27. An emperor, though he may be devoid of want, yet he is 'constantly suffering mentally for the protection, etc., of his kingdom, but a sage never suffers from anything, therefore, a sage is more happy than an emperor.

28 & 29. A man owing to his actions in this world, may be born in the family of a *Gandharba*, i.e., a demi-god said to be the choristers of heaven, and enjoy in heaven, that man can be defined as a *Martta Gandharba* (মর্ত্তগন্ধৰ্ব্ব) and owing to actions, if he performs virtuous actions in Heaven, then he can be defined as the *Deba Gandharba* (দেবগন্ধৰ্ব্ব).

30. A man who enjoys pleasure, after performing religious ceremonies, for their departed ancestors, can be defined as the *Pitrananda* (পিতৃনন্দ).

31. He who becomes a *Devata* from the beginning, can be defined as the *Ajan Devata* (আজানদেবতা); and he who becomes a *Devata* after performing religious ceremonies, can be defined as the *Karma Devata*.

32. *Yam*, *Agni*, *Indra*, *Vrihaspatti*, etc., are known as *Devatas* by birth, the pleasure they enjoy can be defined as the *Devananda* (দেবানন্দ).

33. Every *Devata* tries to attain better position, but the pleasure a sage enjoys after knowing the Great Soul, is most supreme.

34. An emperor is never in want because he has got abundance of everything at his command, but a sage never requires anything on account of his suppression of all desires. So the feeling of “disdainment” is more praiseworthy in a sage than in an emperor. In case, the said emperor becomes poor, he must certainly be wanting to have his empire back.

35. The enjoyment of a sage can be defined as *Sarba Kamapti* (সর্বকামাপ্তি), and as he perceives every object in equal light, therefore, this pleasure can also be defined as *Sarbananda* (সর্বানন্দ).

36. Though the ignorant man enjoys the same pleasure during sleep, yet he forgets about it. The *Srutti*, says, he who knows about the Great Soul enjoys all pleasure.

37. The followers of the *Sam Veda* (সামবেদ) always praises this Soul as the Self, they say, “I am enjoying, I am eating, etc.”

38. I have now finished about describing the want of all sorrow and of the heavenly enjoyment. Always think in the abovementioned way.

39. I have also described about them in my previous chapter. Always think about them for the purpose of attaining the True Knowledge.

40. He who reads this chapter and constantly thinks of the same may attain Salvation and enjoy Heavenly bliss.

CHAPTER XV.

THE FEELING OF ENJOYMENT DERIVED FROM PROPERTY. IT CAN BE DEFINED AS A HELP TO THE ATTAINMENT OF THE HEAVENLY PLEASURE.

1. Now I am going to describe about the pleasure derived from the enjoyment of property. This pleasure can be defined as a help to the attainment of the Heavenly pleasure.

2. The *Srutti* defines it as a part and parcel of the Heavenly pleasure. The Great Soul is even existing in this pleasure, He is the source of this pleasure, therefore, it can be defined as a part and parcel of the Heavenly pleasure. We enjoy a very minute part of the enjoyment derived from property.

3. Our feelings and nature can be divided into three parts, *viz.* :—

(1) A man of placid feelings and nature.

(2) A man of violent feelings and nature.

(3) A man of cowardly nature and feelings.

A man who has renounced all sensual pleasures, and by nature forgiving and of a broad temperament and feelings—can be defined as a man of placid nature and feelings.

4. Love of property, great attachment to dear ones, always guided by violent temper and desires, can be described as a man of terrific nature and feelings. A man who is always guided by fear—can be defined as a man of cowardly nature and feelings.

5. The abovementioned three different feelings and nature are existing in connection with the consciousness. Only a man of the placid nature and feelings can feel the Heavenly pleasure.

6. The *Srutti* says, that, a man can conceive about the Great Soul, according to his own particular nature. The *Vedanta* also upholds the abovementioned doctrine.

7. The Great Soul is existing in every object. And being present in men of different nature, so He seems and appears different to each man.

8. As, the rays of the moon does not reflect clearly on dirty water, only on clear water, it can be seen clearly, so according to the nature of a man, he can feel or cannot feel about the existence of the Great Soul.

9. A man of the terrific or cowardly natures and feelings—cannot feel the Heavenly pleasure, whereas, a man of placid nature can feel the existence of this Heavenly pleasure.

10. As hot water takes the quality of heat from fire, but it does not reveal the form of fire, likewise, though the Heavenly pleasure is present within the

man having a terrific or cowardly nature, cannot feel the existence of this pleasure.

11. As fuel reveals the form of fire, likewise, a man of placid nature can feel the existence of the Heavenly pleasure.

12. The objects are existing, being supported by the creative power of the Great Soul—we can easily feel this.

13. A man having either the terrific or the cowardly nature can never enjoy the Heavenly pleasure. But a man possessed of the placid nature can enjoy the Heavenly pleasure.

14 & 15. When one desires for any object, then this desire being guided by the strand of activity becomes intensified; at that time, one cannot either obtain the desired object or feel happy. The feeling of a failure in anticipation intensifies sorrow, again, this intensified sorrow leads one to anger.

16. If that man does not succeed in suppressing the anger, then the anger leads to mental depression. This depression can be defined as the change of the form of the ignorance. At that time no one can enjoy pleasure.

17. The pleasure one enjoys after obtaining the desired object can be defined as the *Harsa Britti* (হর্ষব্রিত্তি). Its enjoyment produces great pleasure.

18. One feels the greatest pleasure after renouncing all the worldly actions and enjoyments.

When one attains freedom from temper, etc., then, the pleasure he enjoys may be defined as the supreme pleasure.

19. The feeling of pleasure is nothing, but the reflection of the individual consciousness. Because, the feelings are existing in connection with consciousness.

20. The presence of the Great Soul can be felt in the following three different ways, viz. :—(1) consciousness; (2) pleasure; and (3) existence. Inanimate objects, such as mountain, etc., prove the existence of the Great Soul.

21. Intelligence existing in connection with the cowardly and the terrific natures reveals presence and consciousness of the Great Soul, but intelligence existing in connection with the placid nature reveals the existence, consciousness and the pleasure of the Great Soul. This can be defined as the *Missra Brahman* (মিশ্রব্রহ্মজ্ঞান).

22. We have described separately about the *Yoga* and the knowledge of Self or Soul, they can be defined as *Amissra Brahman* (অমিশ্রব্রহ্মজ্ঞান).

23. The following three qualities can be attributed to the phenomenal emanation, viz. :—(1) unreality; (2) inanimation; and (3) sorrow. Flowers prove about its unreality. Stones, etc., prove its inanimation.

24. Intelligence, existing in connection with the terrific and cowardly natures, always reveal sorrow. The phenomenal emanation is revealing everything. The placid nature reveals pleasure and inanimation, therefore, this is known as *Missra*.

25. Therefore, the knowledge about the Great Soul can be divided into two parts, viz.:—(1) *Missra* and (2) *Amissra*. One who is desirous of knowing Him, must give up the worldly objects beforehand.

26. He must forget names and forms, also give up the terrific and cowardly habits, and then contemplate about the Great Soul.

27. In the placid nature, peace, pleasure and knowledge exist together. A good man or a bad man, or a man having neither good nor bad qualities, think, according to their mental conditions, of the Great Soul.

28. A man who never thinks of the Great Soul can be defined as a bad man. A man of that nature ought to worship an idol and to make his mind better, he ought to try to prolong the enjoyment derived from the worldly affairs.

29. He, by that, can gradually free himself from desires, and thinks about better things.

30. Knowledge and *Yoga* are not *Dhyan*. They are known as *Brahma Vidya* (ब्रह्मविद्या); after becoming perfect in *Dhyan* one attains the *Brahma Vidya*.

31. After one is perfect in this *Brahma Vidya* then he can perceive the Great Soul. At that time, the sage perceives everything in equal light.

32. Owing to illusion one perceives the difference between objects, but after attaining the True Knowledge, no distinction is perceivable by the sage.

33. After one succeeds in dispelling the sense of difference, then the Great Soul reveals himself to him. At that time the *Triputti* cannot exist. That state can be defined as the *Vumananda* (ভূমানন্দ).

34. This pleasure derived from property helps in attaining the Heavenly pleasure.

35. By reading and thinking about this Heavenly pleasure—one saves himself from the miseries of this world.

THE END.

